

A Self-Study Course On
POLITICAL ISLAM

Levels 1, 2 & 3

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A SELF-STUDY COURSE ON
POLITICAL ISLAM
LEVEL 1

A THREE LEVEL COURSE

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This book is dedicated to the
millions of victims of jihad over the past 1400 years.
May you read this and become a voice for the voiceless.

PREFACE

THE CSPI TEACHING METHOD

The Center for the Study of Political Islam, CSPI teaching method is the easiest and quickest way to learn about Islam.

Authoritative

There are only two ultimate authorities about Islam—Allah and Mohammed. All of the curriculum in the CSPI method is from the Koran and the Sunna (the words and deeds of Mohammed). The knowledge you get in CSPI is powerful, authoritative and irrefutable. You learn the facts about the ideology of Islam from its ultimate sources.

Story-telling

Facts are hard to remember, stories are easy to remember. The most important story in Islam is the life of Mohammed. Once you know the story of Mohammed, all of Islam is easy to understand.

Systemic Knowledge

The easiest way to study Islam is to first see the whole picture. The perfect example of this is the Koran. The Koran alone cannot be understood, but when the life of Mohammed is added, the Koran is straight forward.

There is no way to understand Islam one idea at the time, because there is no context. Context, like story-telling, makes the facts and ideas simple to understand. The best analogy is that when the jig saw puzzle is assembled, the image on the puzzle is easy to see. But looking at the various pieces, it is difficult to see the picture.

Levels of Learning

The ideas of Islam are very foreign to our civilization. It takes repetition to grasp the new ideas. The CSPI method uses four levels of training to teach the doctrine in depth. The first level is designed for a beginner. Each level repeats the basics for in depth learning.

When you finish the first level you will have seen the entire scope of Islam, The in depth knowledge will come from the next levels.

Political Islam, Not Religious Islam

Islam has a political doctrine and a religious doctrine. Its political doctrine is of concern for everyone, while religious Islam is of concern only for Muslims.

Books Designed for Learning

Each CSPI book fits into a teaching system. Most of the paragraphs have an index number which means that you can confirm for yourself how factual the books are by verifying from the original source texts.

LEVEL 1

INTRODUCTION TO THE TRILOGY AND SHARIA

The Life of Mohammed, The Hadith, Lectures on the Foundations of Islam, The Two Hour Koran, Sharia Law for Non-Muslims, Self Study on Political Islam, Level 1

LEVEL 2

APPLIED DOCTRINE, SPECIAL TOPICS

The Doctrine of Women, The Doctrine of Christians and Jews, The Doctrine of Slavery, Self-Study on Political Islam, Level 2, Psychology of the Muslim, Factual Persuasion

LEVEL 3

INTERMEDIATE TRILOGY AND SHARIA

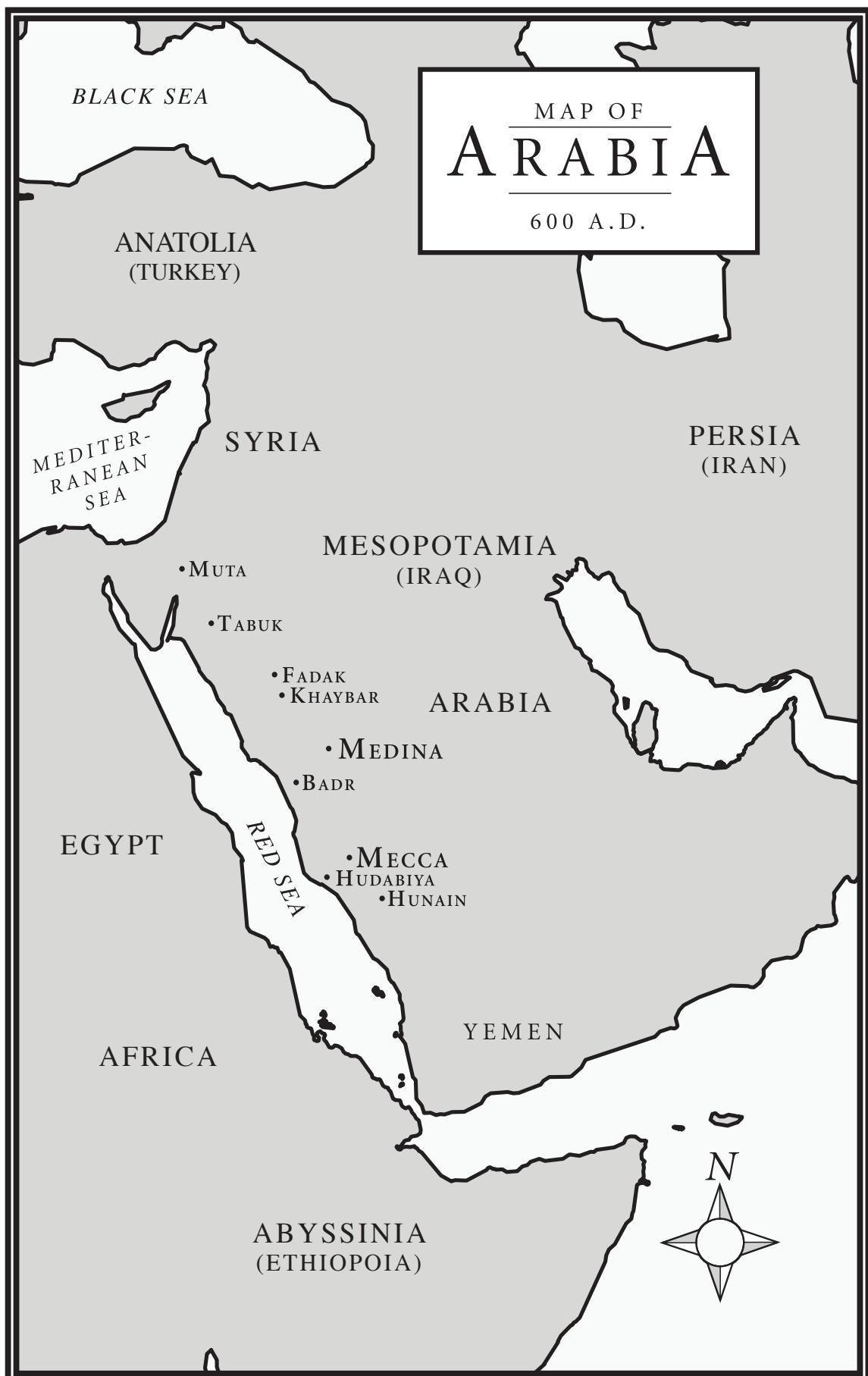
Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller

LEVEL 4

ORIGINAL SOURCE TEXTS

The Life of Muhammed, Guillaume; any Koran, Sahih Bukhari, selected topics, Mohammed and Charlemagne Revisited, Scott.

With the completion of Level 4 you are prepared to read both popular and academic texts.



INTRODUCTION

LESSON 1

THIS BOOK

Until now studying Islam has always been done by scholars—university scholars and Islamic scholars. The university scholars are from the history, Arabic language, religion and Middle East studies departments. Each of these areas has its own narrow view of Islam. In the past, they've told us that Islam is very complicated and difficult to understand. Why? A university professor wants to be viewed as learned and intelligent. He wants you to think that he is the master of a very difficult and obscure topic. The same thing is true of an imam (a religious leader of Islam).

After the September 11, 2001, attack on the World Trade Center and the Pentagon, Islam started receiving attention of a new kind of scholarship, scholarship that is not based on Arabic, history or religion. This new scholarship uses critical thought and analytic techniques that are based on science.

The scientific method is a new method to study Islam. Critical analysis shows that Islam is both a religion and a political system and that the political system is the greatest part of Islamic doctrine.

THE TRILOGY

Most people think that Islam is based on the Koran. However, there is not enough information in the Koran to practice the religion of Islam. The Koran says in 91 verses for every Muslim to copy Mohammed in the smallest detail of life. There are two books that give us Mohammed—the Sira (his biography) and the Hadith (small stories and sayings).

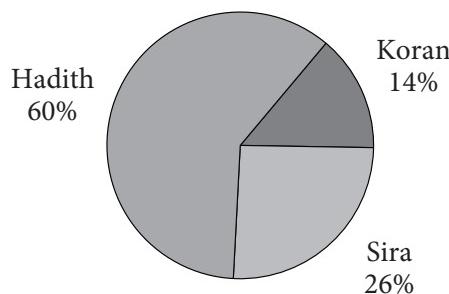
The Trilogy is made up of three books:

- The Koran is what Mohammed said that the angel Gabriel said that Allah said. But the Koran does not contain enough guidance for one to be a Muslim, except by repeatedly telling us that all of the world should imitate Mohammed in every way. Mohammed's words and deeds are called the Sunna. The Sunna is found in two different texts—the Sira and Hadith.

- The first source of the Sunna is the Sira which is Mohammed's biography.
- The other source of the Sunna is the Hadith, the Traditions of Mohammed. There are several versions of the Hadith, but the most commonly used is by Bukhari.

So the Trilogy is the Koran, Sira and Hadith. The Koran is the smallest part of Islam's "bible". If we count the words in each text, we find that Islam is 16% Allah and 84% Mohammed.

FIGURE 1.1: THE RELATIVE SIZES OF THE TRILOGY TEXTS



All of the foundations of Islamic doctrine are found in the Trilogy. Once you know the Trilogy, you know all of the foundations of Islam.

There is very good news here. If you understand Mohammed's life, you understand the greatest part of Islam. Anybody can understand the biography of a man. Mohammed was born, was raised an orphan, became a businessman, and then a prophet. In his last phase of life, he became a politician and warrior. When he died, every Arab in his sphere was a Muslim and he did not have an enemy left standing. Anyone can read and understand his life and therefore understand Islam.

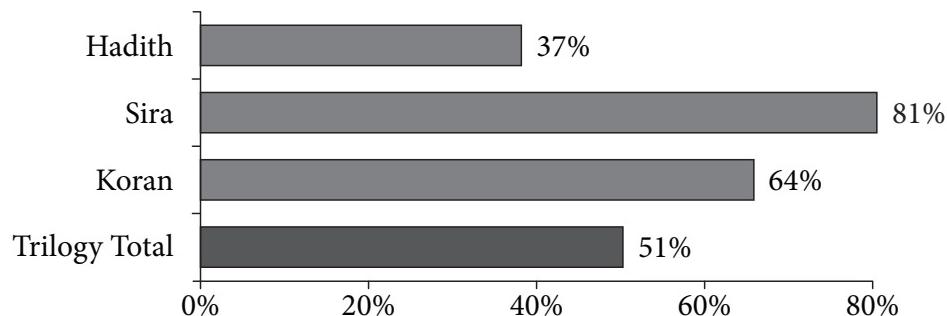
KAFIR

The word Kafir is usually translated as "unbeliever," but this translation is wrong. The word "unbeliever" is logically and emotionally neutral, whereas Kafir is the most abusive, prejudiced and hateful word in any language. The Koran says that the Kafir may be deceived, plotted against, hated, enslaved, mocked, tortured and worse.

There are many religious names for Kafirs: polytheists, idolaters, People of the Book (Christians and Jews), Buddhists, atheists, agnostics, and pagans. Kafir covers them all, because no matter what the religious name is, they can all be treated in the same way. What Mohammed said and did to polytheists can be done to any other category of Kafir.

Islam devotes a great amount of energy to the Kafir. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Mohammed's struggle with them. The Hadith (Traditions) devotes 37% of the text to Kafirs¹. Overall, the Trilogy devotes 51% of its content to the Kafir.

FIGURE 1.2: AMOUNT OF TEXT DEVOTED TO THE KAFIR



Here are a few of the Koran references:

A Kafir can be mocked—

Koran 83:34 *On that day the faithful will mock the Kafirs, while they sit on bridal couches and watch them. Should not the Kafirs be paid back for what they did?*

A Kafir can be beheaded—

Koran 47:4 *When you encounter the Kafirs on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly.*

A Kafir can be plotted against—

Koran 86:15 *They plot and scheme against you [Mohammed], and I plot and scheme against them. Therefore, deal calmly with the Kafirs and leave them alone for a while.*

A Kafir can be terrorized—

Koran 8:12 *Then your Lord spoke to His angels and said, “I will be with you. Give strength to the believers. I will send terror into the Kafirs’ hearts, cut off their heads and even the tips of their fingers!”*

A Muslim is not the friend of a Kafir—

Koran 3:28 *Believers should not take Kafirs as friends in preference to other believers. Those who do this will have none of Allah’s protection and will only have themselves as guards. Allah warns you to fear Him for all will return to Him.*

¹ <http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevotedKafir.html>

A Kafir is evil—

Koran 23:97 *And say: Oh my Lord! I seek refuge with You from the suggestions of the evil ones [Kafirs]. And I seek refuge with you, my Lord, from their presence.*

A Kafir is disgraced—

Koran 37:18 *Tell them, “Yes! And you [Kafirs] will be disgraced.”*

A Kafir is cursed—

Koran 33:61 *They [Kafirs] will be cursed, and wherever they are found, they will be seized and murdered. It was Allah’s same practice with those who came before them, and you will find no change in Allah’s ways.*

KAFIRS AND PEOPLE OF THE BOOK

Muslims tell Christians and Jews that they are special. They are “People of the Book” and are brothers in the Abrahamic faith. But in Islam you are a Christian, if and only if, you believe that Christ was a man who was a prophet of Allah; there is no Trinity; Jesus was not crucified nor resurrected and that He will return to establish Sharia law. To be a true Jew you must believe that Mohammed is the last in the line of Jewish prophets.

This verse is positive:

Koran 5:77 *Say: Oh, People of the Book, do not step out of the bounds of truth in your religion, and do not follow the desires of those who have gone wrong and led many astray. They have themselves gone astray from the even way.*

Islamic doctrine is dualistic, so there is an opposite view as well. Here is the last verse written about the People of the Book (A later verse abrogates or nullifies an earlier verse. See page 26.). This is the final word. It calls for Muslims to make war on the People of the Book who do not believe in the religion of truth, Islam.

Koran 9:29 *Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya] and they are humiliated.*

The sentence “They do not forbid...” means that they do not accept Sharia law; “until they submit” means to submit to Sharia law. Christians and Jews who do not accept Mohammed as the final prophet are Kafirs.

Muslims pray five times a day and the opening prayer always includes:

Koran 1:7 Not the path of those who anger You [the Jews] nor the path of those who go astray [the Christians].

LANGUAGE

Since the original Arabic word for unbelievers was Kafir and that is the actual word used in the Koran and Sharia law, that is the word used here for accuracy and precision.

It is very simple: if you don't believe Mohammed was the prophet of Allah, you are a Kafir.

POLITICAL ISLAM

What is the difference between religious Islam and political Islam? Do you remember when some Danish artists drew some cartoons of Mohammed? There were weeks of rioting, threats, lawsuits, killings, assassinations and destruction by Muslims. If Muslims want to respect Mohammed by never criticizing, joking about him and taking every word he said as a sacred example—that is religious. But when they threaten, pressure and hurt Kafirs for not respecting Mohammed, that is political. When Muslims say that Mohammed is the prophet of the only god, that is religious, but when they insist that Kafirs never disrespect Mohammed, that is political. When the newspapers and TV agreed not to publish the cartoons, that was a political response, not a religious response.

Let's consider the Trilogy. Detailed statistical analysis shows that about sixty percent of the Koran is political in nature. That is, it tells how to relate to Kafirs, not how a Muslim leads a good life. Less than forty percent of the Koran is actually devoted to the religion of Islam. This is a major insight, because when you study Mohammed's life, you also learn that the bulk of it was political, not religious.

Political Islam is the doctrine that relates to the Kafir. Islam's relationship to the Kafir cannot be religious since a Muslim is strictly forbidden to have any religious interaction with them. The religion of Islam is what is required for a Muslim to avoid Hell and enter Paradise.

The Trilogy not only advocates a religious superiority over the Kafir—the Kafirs go to Hell whereas Muslims go to Paradise—but also its doctrine demands that Muslims dominate the Kafir in all politics and culture. This domination is political, not religious.

Islam's success comes primarily from its politics. In thirteen years as a spiritual leader, Mohammed converted 150 people to his religion. When he became a political leader and warrior, Islam exploded in growth, and Mohammed became king of Arabia in ten years.

The power of this course is that you will be able to sort out the religion of Islam from the politics of Islam. As a political system, Islam can be criticized as easily as you can criticize Communism, Nazism, Democrats or Republicans. They are all just political systems. It is still socially acceptable to reject a political system.

THE THREE VIEWS OF ISLAM

There are three points of view relative to Islam. The point of view depends upon how you feel about Mohammed. If you believe Mohammed is the prophet of Allah, then you are a believer. If you don't, you are a Kafir. The third viewpoint is that of an apologist for Islam. Apologists do not believe that Mohammed was a prophet, but they are tolerant about Islam without any actual knowledge of Islam.

Here is an example of the three points of view.

In Medina, Mohammed sat all day long beside his 12-year-old wife while they watched as the heads of 800 Jews were removed by sword.² Their heads were cut off because they had said that Mohammed was not the prophet of Allah. Muslims view these deaths as necessary because denying Mohammed's prophet-hood was, and remains, an offense against Islam. They were beheaded because it is sanctioned by Allah.

Kafirs look at this event as proof of the jihadic violence of Islam and as an evil act.

Apologists say that this was an historic event; that all cultures have violence in their past, and no judgment should be passed. They have never actually read any of Islam's foundational texts, but speak authoritatively about Islam.

According to the different points of view killing the 800 Jews was:

- A perfect sacred act
- A tragedy
- Another historical event — we have done worse.

There is no "right" view of Islam, since the views cannot be reconciled.

This book is written from the Kafir point of view. Everything in this book views Islam from the perspective of how Islam affects Kafirs. This also means that the religion is of little importance. A Muslim cares about the religion of Islam, but all Kafirs are affected by Islam's political views.

² *The Life of Muhammad*, A. Guillaume, Oxford University Press, 1982, pg. 464.

This book discusses Islam as a political system. It does not discuss Muslims or their religion. Muslims are people and vary from one to another. Religion is what one does to go to Paradise and avoid Hell. It is not useful nor necessary to discuss Islam as a religion.

We must talk about Islam in the political realm, because it is a powerful and ambitious political system.

MUSLIMS

There is one issue that people have when they hear about Islam. At work or school they have met Muslims and they are nice people. So when you hear something grim about Islam, you may think, well, Ahmed is not like that. If Ahmed is so nice, how can these dreadful things be true?

First, this entire course is about Islam, not Muslims. Muslims are people; Islam is a doctrine and an ideology. Before you can understand how Ahmed can be so nice, you must first understand the entirety of Islam. Islam is a dualistic ideology; it always has two answers. This is because there are two Korans and two Mohammeds. When you understand the dual nature of Islam, you will understand how some people who call themselves Muslims can be very nice. But you will also understand how they have some moral choices they can make that are not available to you.

This is a fact-based study. You can read the actual doctrine for yourself and draw your own conclusions. You also will never have to ask a Muslim anything about Islam. You will become your own expert. Islam is a most fascinating subject, particularly political Islam.

REFERENCE NUMBERS

The information in this book can be traced back to the source by use of the following reference numbers:

Koran 12:45 is Koran chapter (sura) 12, verse 45.

SPELLING

We have studied Islam so little that there is no standardized spelling of proper Arabic nouns in the English language. Examples: Mohammed/Muhammad, Muslim/Moslem.

GLOSSARY

There is a glossary of Islamic words at the end of this volume.

MOHAMMED

LESSON 2

INTRODUCTION

When you think of a political leader you may think of Napoleon, Alexander the Great or Caesar. They were great generals, but they don't hold a candle to Mohammed, because no one today kills for Napoleon, no one today kills for Caesar, but today it is undoubtedly true that somewhere in the world people are being destroyed because of the perfect example of Mohammed.

If you know Mohammed, then you know Islam. If you do not know Mohammed, you do not know Islam. Every Muslim's life goal is to imitate Mohammed in every detail. Mohammed led a fascinating life—he was a businessman, prophet, politician and warrior. His greatest invention was a political system that can make all others submit.

We're going to study Mohammed before we study the basics of Islam. This is because Mohammed is the origin of Islam and he comes before everything. There was no Islam before Mohammed and he called himself the last of the prophets. In a sense, Islam both begins with Mohammed and ends with Mohammed. The importance of studying Mohammed is found in the Koran itself. The Koran says 91 times that human beings are supposed conduct their lives after Mohammed's example. Mohammed is the perfect pattern of life for all peoples for all time.

We know an enormous amount about Mohammed. His biography, the *Sira*¹, is over 800 pages long and it is in fine print. Then, as if that were not enough, we have what are called the Traditions of Mohammed—also called the Hadith. We have thousands upon thousands of these traditions. We know a lot about this man.

THE IMPORTANCE OF MOHAMMED

The importance of Mohammed can be found in the religion of Islam. Most Kafirs think that you become a Muslim by worshiping the God Allah, but this is not true. You can worship the God Allah and still not

¹ *The Life of Muhammad*, A. Guillaume (a translation of Ishaq's *Sirat Rasul Allah*), Oxford University Press, Pakistan, 1982.

be a Muslim. What it takes to be a Muslim is to worship Allah exactly like Mohammed did, and we know exactly how he worshiped his God. The further importance of Mohammed can be found in this: there is not enough in the Koran to enable you to practice the religion of Islam. For instance, the Koran says to pray but does not tell how to do Islamic prayer. That information comes from the Hadith. All of the details of how to be a Muslim are found in Mohammed's example, not from the Koran.

There are Five Pillars of Islam which we will study in the next lesson, but there is not enough information in the Koran to practice even one of the Five Pillars. You cannot worship in an Islamic way without imitating Mohammed. Mohammed's way of doing things is so important that it has a very special name: the Sunna, which means the Way.

It is in Mohammed that we find right and wrong, except right and wrong as we think of it in a moral sense is not used within Islam. Instead the concept is: "What is permitted" and "What is forbidden." What is permitted is what Mohammed did. What is forbidden is what he said not to do, or he himself didn't do, so the Sunna of Mohammed is what dictates Islam. To know Islam we have to study Mohammed.

One of the ways that you can tell how much someone knows about Islam is if he mentions Mohammed or not. Sometimes you run into a person who wants to explain Islam on the basis of the Koran. When this happens, you can be sure you have run into a person who does not really understand Islam or is a deceiver. The Koran is not remotely enough to explain Islam, since it is incomplete.

Let's take a very small item. Have you ever been watching a news broadcast and there's some Islamic leader from the Middle East and he's talking and he's angry, perhaps he's shouting. Why does he do this? One simple reason: Mohammed was easily angered. This is recorded in both the Sira and the Hadith, so when you see a Muslim who is quick to anger, he is simply imitating Mohammed.

Mohammed was the perfect father, the perfect husband, religious leader, military leader, and political leader. There is no aspect of life, including business, where a Muslim does not turn to the example of Mohammed. He is the perfect Muslim. There is not a Muslim alive who does not know the life of Mohammed. What is odd is that there are so few Kafirs who know anything about the life of Mohammed. When you study Mohammed, it is rather confusing, because he seems to be two very different people.

THE LIFE OF MOHAMMED

Let's quickly review his life. He was an orphan as a child and later became a businessman. He went on caravan trading trips to Syria. He was prosperous and well thought of in his community. He was seen as a person who could settle arguments and heal disputes. He was a very religious man, and then, in his 40s, he began to go on religious retreats, leaving the city of Mecca and praying by himself. Then he started to hear a voice, and he saw a vision. Now, this was a voice that no one else ever heard, and a vision that no one else ever saw, but it was very important to Mohammed, and it completely changed his life and, indeed, his entire character.

After seeing this vision and hearing the voice, he went back to Mecca and began to tell people—first his friends and family—that he had been chosen as the messenger of the only God of the Universe. Later this God was named Allah. Mohammed began to introduce two principles that were to change him and to change the entire world forever.

The first of these principles was submission. Mohammed said that the God of the Universe told him to tell all people that they were to do exactly what he said when he said it: that their lives were to be patterned after him, that he was the perfect man, the perfect pattern. This created dissension within Mecca because among the other things he told the Meccans was that their ancestors were burning in Hell. He then created, at the same time, a second principle called duality. He created a great division between those who believed what he said and those who did not. This was the great division of the Koran—humanity was divided into the believer and non-believer, the Muslim and the Kafir.

Mohammed was very aggressive in pushing his message so much so that he irritated the Meccans. He was not very successful as a consequence, and over the next 13 years, in spite of his daily preaching, he failed to gain many followers. He was argumentative and caused trouble, but the Meccans couldn't do anything about him because he was protected by his uncle who had some power within Mecca. Then, his protector died, and the Meccans told Mohammed, "You'll have to leave. We're sick and tired of living with you. You've created dissension and distress and suffering within our community." So Mohammed went north 100 miles to a town called Medina.

MOHAMMED IN MEDINA

Mohammed became a politician and a warrior and everything changed. He did not succeed by numbers when he was a preacher, but now he became overwhelmingly successful because he created a new concept, the

concept of jihad. Jihad totally changed Mohammed and totally changed Islam. Now, through jihad, Islam had a way to get money and lots of it. It had a way to bring about political power.

Here we have the second element of duality that Mohammed introduced. There are two Mohnmmeds. There is the religious preacher Mohammed, and there is the warrior-politician Mohammed. Duality is one of the things that is confusing about Islam. It always has two messages to preach, and the reason it has two messages to preach is that there are two Mohnmmeds. More than that, when you read the Koran, it's clear there are two Korans. One Koran is religious, the other Koran is political; both are combined in the Koran you buy at the bookstore. Mohammed the religious man was not much of a success at all, but Mohammed the political man, and the warrior, was overwhelmingly successful. In the last nine years of his life he averaged an event of violence every six weeks. By this process of constant warfare he became the first ruler of all of Arabia.

Mohammed did not get along well with his neighbors. Even in his religious phase, he was pushy and aggressive. The Meccans didn't like him; they said, "You've created more suffering in this community than we've ever had before." Before he became a Muslim, Mohammed was a good neighbor. After he became the messenger of Allah, he became an aggressive neighbor. When he went to Medina, his behavior became even worse.

As an example—when he moved to Medina, half the town was Jewish. Within three years after he arrived, all the Jews had been either driven out of Medina—after their money was taken—or they'd been killed and sold into slavery. But after Mohammed had conquered all of Medina, being a hostile neighbor had a new meaning. If you lived even 100 miles away, Mohammed would show up with his arms and troops and demand that you submit to Allah. Once he ruled all of Arabia, he was still a hostile neighbor. Before Mohammed died, he had struck out to the north to Syria to fight the Christians. His dying words were: "Let there be neither Jew nor Christian left in Arabia."

Mohammed was the most successful military man who ever lived. As political leader he became all-powerful. We have other examples in history of men who became all-powerful and we can measure to some degree how powerful they were by how many people died because of them. The person who in our known history killed the most people was Mao Zedong. As far as we can tell, figures show that through starvation and

persecution and outright executions, Mao Zedong was responsible for the deaths of 40 million people¹.

Now we come to Mohammed. Mohammed has influenced the deaths—through his principle of jihad and aggressive politics—of 270 million people. Now this has taken over 1400 years. Mao killed 40 million within his lifetime. But still, the total of those that Mao killed is fewer than those who were killed in imitation of Mohammed.

THE PERSON

Mohammed had a very dualistic personality. He had a sense of humor, he loved children. He wept when his favorite warrior was killed. But at the same time he was a soft-spoken man who laughed heartily when the head of one of his enemies was thrown at his feet. He was the perfect slaveholder and slave trader. Indeed, one of the ways he financed jihad was through the sale of slaves. He got his slaves in the time-honored way of killing their protectors. He attacked a tribe, killed the male members until the rest surrendered and then they were given a choice to convert. If they didn't, they were sold into slavery. Women, children, men. This was profitable and, indeed, jihad was profitable. He used jihad to finance more jihad. Mohammed came up with a way to make religion and politics pay and pay well.

Mohammed was a very intolerant man. This is interesting. Before Mohammed, Arabs were noted for their religious tolerance. Indeed, Mecca, the town where Mohammed first rose to power, had over 360 religions. No man was ever injured because of his religion until Mohammed. Mohammed converted the Arabs from being a tolerant to the most intolerant people and the reason that the Arabs became intolerant was they followed the Sunna of Mohammed.

One of the conventions regarding Mohammed today is that no one can tell a joke about him without dire results. You hear jokes about Jesus, Noah, Adam, St. Peter, God, but you never hear a Mohammed joke. You may remember when a Danish cartoonist said, "Let's have a contest and see who can draw the best Mohammed cartoon." People died because of those cartoons because Islam was offended. You can't make a joke about Mohammed, not even one. In fact, in Pakistan and other Muslim countries, to tell a joke about Mohammed is literally a death sentence.

There's one more thing about Mohammed which explains Muslims and Islam. He never forgot a slight or an insult. Never. When he re-entered Mecca—this time triumphant after the jihad in Medina—the first thing he

¹ <http://necrometrics.com/20c5m.htm>

did, and here we have the essence of the man Mohammed, the first thing he did was to pray, the second thing he did was to have all religious art destroyed. So the religious objects of 360 religions in Mecca were destroyed. Mohammed helped to build the fire and break the objects. The next thing he did was to issue death warrants for five different people who'd criticized him. These were intellectuals, not warriors. For instance, two of the people who were killed were dancing girls. What had they done? They had been in a skit, with a song and a poem that ridiculed Mohammed. Mohammed never forgot a insult. Similarly, Islamic memory is long for any suffering.

Mohammed is the most common name in the world even after 1400 years. He continues to be the most influential politician and warrior who ever lived. His life as the Messenger of Allah shapes the ethics, morals, politics and culture of over a billion Muslims. His politics have annihilated half of ancient Christianity, Hinduism and Buddhism.

THE BASICS

LESSON 3

Almost everyone thinks of Islam as a religion but as you're going to discover, religion is the least of Islam. Islam is an entire civilization. It's a culture, a legal system, a thought system, and an ethical system. Islam is all encompassing.

The most important fact about Islam is that it is a political ideology. The religion is of secondary importance. The religion is based upon the Five Pillars. The politics are based upon jihad, the sixth pillar. Islam divides all of the world into believers and Kafirs. When you understand the concept of Kafir, you will understand all of political Islam.

THE FIVE PILLARS

The religion of Islam is simple. It's based upon the Five Pillars. The first of these pillars is there is no God but Allah and Mohammed is his prophet. If you say that in Arabic in front of other Muslims, you have become a Muslim. It is the most central aspect of Islam, acknowledging both the Koran and the Sunna (Mohammed's perfect example). Allah is not enough to be a Muslim, you must have the perfect example of Mohammed.

The next pillar is charity. The *zakat* is a charity tax but it is quite different from what most of us think of as charity. First of all, Muslim charity goes to Muslims; it does *not* go to Kafirs.

There's another difference: money given to an Islamic charity can support jihad. It can support the creation of jihad, and it is also specifically for helping those whose family members have died in jihad.

Another of the five pillars is prayer. Muslims are famous for their attitude towards prayer which is done five times a day and even in public places. After prayer we have the *Haj*, the pilgrimage to Mecca. This is supposed to be done once in every Muslim's life if he can afford it.

Another religious obligation is to fast every year in the month of Ramadan. Now fasting for a Muslim means that you don't eat or drink when the sun is up. At night you can eat and drink as much as you wish.

JIHAD

Those are the religious five pillars. Then there is a sixth pillar. The sixth pillar is jihad. The reason jihad is called a pillar of Islam is that just like the

other five, it is incumbent upon all Muslims without exception. All Muslims are supposed to participate in jihad. We will have an entire lesson on jihad later, but just because a Muslim is supposed to participate in jihad does not mean that he's actually involved in the jihad of the sword. Jihad can be done with the sword, with the mouth, with a pen and with money, but more about that later.

Jihad is both religious and political. Islam is primarily a political doctrine, not a religious doctrine. For instance, the Koran is more concerned with the Kafir, than it is the believer. It spends 64% of its time discussing the Kafir; only 36% of the Koran is about Islam and the Muslim¹. The Koran spends so much time talking about the Kafir that we must address that issue now.

KAFIR

A Muslim is forbidden to enter into any religious aspect of life with a Kafir. That is, Islam treats the Kafir as being outside of Islam and has an extensive doctrine on how to deal with Kafirs.

As an example of the political nature of being a Kafir, there are many, many references in the Koran to Hell and the Kafir is in Hell, but the reason a Kafir is in Hell is not because he did anything that was morally wrong such as theft or murder, but simply because the Kafir did not believe that Mohammed was the prophet of Allah. So Islamic Hell is a political prison for intellectual dissenters.

The other basic thing about Islam is that it does not have the Golden Rule. Indeed Islam denies the truth of the Golden Rule. In Islam there is no such thing as humanity. Instead the world is always seen as being divided into the Kafir and the believer. Humanity is not seen as one body.

Once you have that fundamental division, you no longer have the Golden Rule because the Golden Rule is to treat others as you would want to be treated and that means all others. Islam does not work like that. Islam instead is based upon submission and duality. Submission because the word Islam means submission and that all others must submit to Islam. Now all others having to submit to Islam is also a political statement. The political aspect of submission is that the Kafir must submit to the Muslim and Islam.

The other principle that Islam is based upon is duality. We will see this in great detail when we study the Koran, but we've already seen duality in

¹ <http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevotedKafir.html>

the Mohammed of Mecca and the Mohammed of Medina and those two men were not the same.

POLITICAL ISLAM

Islam is the most successful political system on the face of the earth. For 1400 years Islam has slowly expanded. In only two cases in the history of Islam has it ever been driven back. Once in Spain in 1492 and the other in Eastern Europe in 1683. Other than those two times Islam keeps expanding. It expands on a daily basis. Indeed as we will discover later, the power of political Islam increases every day in Europe and the United States.

We like to think that liberal democracy is the most powerful force on the face of the earth, but liberal democracy is only 200 years old and is very difficult to implement; whereas, political Islam is 1400 years old and is quite easy to implement. And once it is in place, it always stays in place. Once a nation becomes Islamic, the only thing that can change it is force from the outside as occurred in Spain, where the Moors were driven out of Spain. Otherwise there has never been a case of a revolution inside an Islamic country. By revolution here we mean one that eliminated Islam as the driving political force, not a change of rulers.

Political Islam is very effective. There have been over 270 million people killed by jihad over the last 1400 years. Islam has also been very successful in the business of slavery. For 1400 years it has enslaved the Kafir, and we will have an entire lesson on how Islam has enslaved the European, the African and the Asian. Political Islam is a phenomenally successful political ideology.

NOT MUSLIMS

Twenty percent of the world is Islamic. The other 80% is made up of Kafirs. We need to understand that Kafir culture includes the Christian, the Jew, the Hindu, the atheist and the Buddhist. It includes Chinese, Australians, and Africans. It includes the animist, that is those who believe that the world is a spirit affair. So Kafirs are everybody but Muslims. Now here's what's important about that. Kafirs need to understand that so far as Islam is concerned, there is not the slightest bit of difference how a Kafir is treated whether he's an atheist, a Christian, a Jew, or a Hindu. It doesn't make any difference. For instance, Christians make a great deal of distinctions amongst themselves and for that matter so do Buddhists, but from the viewpoint of Islam, all Kafirs are the same. They deny Mohammed. They deny the Sunna of Mohammed, that is the way of Mohammed, and

all Kafirs deny the truth of the Koran. Kafirs are all those who don't believe that Mohammed is the Prophet of Allah.

An infidel can only be a Jew or a Christian; therefore the term infidel is a religious term. Another term used by Islam is polytheist, many gods. This, too, is a religious term. Atheist is a religious term. And one last term that Islam uses for the Kafir is Peoples of the Book and this refers again to Christians and Jews. Those terms, pagan, infidel, polytheist, atheist and People of the Book are religious words. And remember this lesson series is not at all about the religion. That's the reason Kafir is the word to use because an infidel is a Kafir. A polytheist is a Kafir, a pagan is a Kafir, an atheist is a Kafir and the People of the Book are Kafirs as well. So we will use the term Kafir.

We will be studying the deaths of 270 million Kafirs over 1400 years in jihad. That's 60 million Christians, 80 million Hindus, 10 million Buddhists and 120 million Africans of varying religions¹. But now we have to recognize one more thing about the Kafir, and that is this: Kafirs display little interest in learning about Islam. We will study in this series why Kafirs never refer to the injury of Islam and why Kafir Christians don't know how Turkey and Egypt went from being Christian to Islamic. Why do Buddhists never talk about the fact that Islam has killed 10 million Buddhists? You can find some Hindus who are willing to discuss the destruction of 80 million Hindus but they're rare. So one of the things that we will study in this series is why Kafirs fear and dread Islam so much that Kafirs refuse to study their own history. We will study why European Kafirs never refer to the fact that a million Europeans were taken into slavery. Kafirs and Islam is what this entire series is about. It's all about the politics of Islam.

Since Islam is a complete civilization, that is to say, since Islam contains everything that it needs within itself, it has no need of the Kafir civilization. It annihilates the Kafir's civilization. In every case, once Islam rises to political power in a country, the original civilization is annihilated. When you go to Egypt today you do not see any sign of the original Coptic or Christian civilization that was in Egypt. It is gone. Everything about it has disappeared. Even the names that people use, the names for cities, all change. Islam is a complete civilization and therefore when a country becomes fully Islamicized, there is no trace whatsoever of the original civilization and that is one of the marks of Islamic politics.

¹ *Mohammed and the Unbelievers*, Bill Warner, CSPI Publishing, 2010, pg. 160.

The basics of Islam are the Five Pillars, jihad, submission, duality and the Kafir. Once you understand those words, you can understand how political Islam has annihilated civilizations for 1400 years.

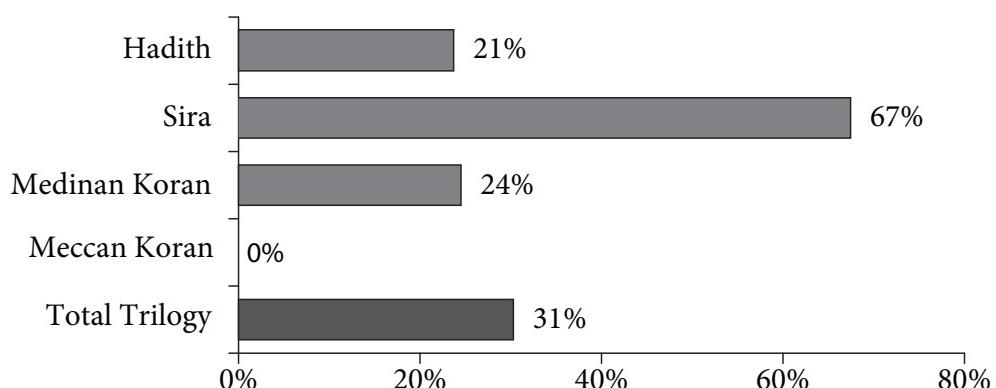
JIHAD

LESSON 4

Jihad was Mohammed's greatest invention. It made him successful. Jihad is a misunderstood word. Most jihad is done with money and persuasion, not violence. It is jihad that fills Washington DC with money to buy influence. It is jihad that causes our textbooks in our schools to never mention anything negative about Islam.

Jihad is surely one of the more famous Arabic words. Jihad does not mean holy war, although it includes holy war. Jihad actually means struggle, which is a much better way to see it because jihad includes much more than war with violence. Jihad can be done with the sword, the mouth, the pen and with money. The Koran defines jihad as fighting in Allah's cause.

FIGURE 4.1: AMOUNT OF TRILOGY TEXT DEVOTED TO JIHAD



The Koran lays out the vision of jihad. The Sira (Mohammed's biography) lays out the grand strategy of jihad. The hadith (the Traditions) give us the tactics—all the small details about what needs to be done. And of course all of these things are modeled upon Mohammed, because Mohammed is not only the perfect Muslim, but also the perfect jihadist. You can see how important jihad is when you read Mohammed's biography. Jihad takes up about two-thirds of the Sira. There was only a nine-year period in which he pursued intense jihad, but the number of pages that are devoted to it gives you an idea of how important it was. The importance is this: Mohammed did not succeed until he turned to jihad. It's only natural that Muslims would look to jihad as their most successful strategy and therefore record the most about it.

THE REAL JIHAD

Now let's take care of one issue. Muslims frequently say, ‘Well, the real jihad is inner struggle, the spiritual struggle.’ That is the Greater Jihad. The jihad of the sword and war is the Lesser Jihad. But the hadith tell us about the greater jihad—the inner spiritual struggle. But only 2%¹ of the hadith are devoted to this kind of struggle. The other 98% are about killing the Kafir. Is jihad the inner struggle? Yes. Is jihad killing the Kafir? Yes. Notice again we have a duality. There are two ways to view jihad. A Muslim may choose whichever he needs for the moment. Let's look at an example that everyone remembers. On September 11, 2001, the World Trade Center and the Pentagon were attacked by Muslims in an act of jihad. It was said by Muslims that the jihadists had hijacked their religion. But let's look and see, because when you understand jihad as it comes from the Koran, the Sira, and the Hadith you will discover that everything about 9/11 was by the book.

This was not the first time the World Trade Center had been attacked by jihadists. In 1993 an attempt was made to bring down the Twin Towers with a massive bomb placed in the basement. That didn't work, but it didn't matter because the second time it did. The second time was practiced over and over. When it all came down on September 11, they had been through it many times. This is modeled on the example of Mohammed.

When Mohammed turned to jihad, the first time he sent his men out to kill and rob, they failed. They didn't find anyone to rob. The second try was also a failure, as was the third and several subsequent attempts. But when they went out for the eighth time, they were successful. 9/11 is just like Mohammed's jihad.

Another way it was like jihad was that Muslims after 9/11 said “we're the real victims. Muslims were the ones who were really hurt.” Again, this is precisely like Mohammed did it. When his eighth attack was successful he was accused by the Arabs of violating all the rules of war because he attacked during the holy month of Ramadan. The Koran replied to this and said that what the Meccans—the Kafirs—had done to Mohammed was far more serious than being killed. It was true that the Meccan Arabs had run Mohammed out of the city, but they didn't harm anyone. When the Muslims killed the Kafirs they said, “We're the real victims here, not the dead Kafirs.”

Another way in which 9/11 was modeled after Mohammed is this: Muslims claimed “Oh, we are the religion of peace.” The veil of the religion of

¹ <http://cspipublishing.com/statistical/TriologyStats/Greater-jihad.html>

Islam was used to hide the political act of jihad. This has been done before as well. Mohammed always covered his political actions with a religious necessity.

The World Trade Center was chosen as a target for two reasons. The first reason is it was a trade center, a business center. It was the hope of Al Qaeda and Osama bin Laden that destroying the World Trade Center would paralyze the American economy. Because you see, jihad wherever possible is an economic attack. Mohammed's attacks on the caravans were to gain wealth for himself and to remove wealth from the Kafirs.

CLASSICAL JIHAD AND 9/11

When he attacked towns he destroyed the farms outside the town. Like 9/11 this was a form of economic warfare. Now the second reason that the World Trade Center was attacked was that Zawaheri, seemingly the key planner, was told that there were a lot of Jews there. This again was just like Mohammed because Mohammed persecuted Jews of Medina and Khaybar and Ladak.

Another way that 9/11 was modeled after Mohammed's actions is this: the men who did it were migrants to this country. Mohammed did not take up jihad until he was an emigrant. When he moved to Medina, he called that his "immigration." How important is this immigration? Well, "Islamic Time" starts when he entered Medina and became a politician and warrior. That's the reason why all Islamic calendars start with that time and not with the time of Mohammed's first revelation, which might seem to be the Time Zero for Islam. Time Zero was chosen because of immigration, the beginning of Mohammed's political success.

As a sneak attack, 9/11 also followed Mohammed's method. He used sneak attacks whenever possible. So on 9/11 when we woke up to terror and fire, it was just as though Mohammed had ordered it.

The attack on the World Trade Center violated the rules of war, another of Mohammed's tactics. One of the reasons that Mohammed always beat the Arabs was because they kept expecting him to play by the rules. After all, before Mohammed there were established rules of war. But when Mohammed developed jihad he threw out all the rules. Brother would kill brother, father would kill son, tribe member would go to war against another tribe member. This violated all the rules of Arabian war, but Mohammed knew how to win, and that was to violate the rules.

Another way that September 11 was very Mohammedan was there was no shame or remorse inside the Islamic community. The most popular book in the Arab world after 9/11 was written by a man who had shared

a jail cell with Zawaheri. And his criticism of Zawaheri was not that what they had done was immoral. No. What was wrong was it woke the sleeping tiger, America. Many Muslims expressed no remorse over 3000 dead Kafirs because at no time in Mohammed's life did he ever express the slightest remorse over the death of a Kafir. Indeed we have records in which he laughed and cheered when Kafirs suffered¹.

Here's an interesting thing about the attack on the World Trade Center. Two days after it happened, telephones begin to ring in churches all across America, and when the church member picked up the phone, the other person said, "I'm a Muslim and we would like to come to your church and give a seminar on Islam, the peaceful religion."

Now, this was a great deception, but it was also done with amazing speed and power. Think about it. Do you know of any other group, Democrat, Republican, military—anything in the world—that could with, only 48 hours notice, launch a uniform public relations attack across an entire nation?

Another clue that 9/11 was modeled after Mohammed is that we were called to Islam before the attack. That was Mohammed's way also. Osama bin Laden issued a videotape in which he condemned America and then called America to Islam. If America had come to Islam—I guess in this case, if George Bush had decided to become a Muslim—there would not have been an attack. The call to Islam was issued first. This was patterned after Mohammed's perfect jihad.

September 11 was a defensive attack. All jihad is defensive because the Kafir creates the first offense by denying Mohammed. So the Kafir has already offended Allah. Therefore, what follows the offense is a defensive attack. If it were not for the Kafir there would be no jihad.

And this brings us to something else that we need to know. According to Islamic doctrine, jihad is eternal and is incumbent upon all Muslims. Jihad is not to cease until the last Kafir has submitted. As long as there are Kafirs there will be jihad.

Soon after 9/11 Islam started attacking the Kafirs by calling them Crusaders. Now the Crusades are portrayed as evil by Islam. But why did the Crusaders go to an Arabian, Muslim Middle East? They went to help the Christians who cried out for help. That's how it all started. It wasn't a band of Europeans who saddled up their horses and went over just to kill Muslims. They went there in response to a plea for help, because the suffering

¹ *The Life of Muhammad*, A. Guillaume, Oxford University Press, Karachi, 1982, pg. 675

of the Christians in the Middle East was too great to bear. We must remember how Islam spread to the Middle East. Islam came to the Middle East and conquered with a sword, a sword wielded by Umar the Second Caliph. There was great destruction. So indeed, the Crusades are one of the few times that Kafirs turned to help other Kafirs who were being attacked by jihad.

THE OTHER JIHAD

We have said that jihad is incumbent upon all Muslims. Yet when you go to work, if there's a Muslim who works, there he doesn't come in with dynamite strapped to his chest and blow everybody up, but he can still participate in jihad. After 9/11 the FBI started following the money. And it was discovered that many Muslims across the United States were giving quite generously to what are called charities, and when the money was given it was understood that it was to support jihad. So when a Muslim writes a check to support jihad, he is a jihadist. When a Muslim says, "Oh no, no, jihad, holy war, that is not our way. Our way is the religion of peace." That denial is an act of jihad.

The biggest jihad happening in America today is practiced by Saudi Arabia and other Middle East countries. And they're not using the sword, they're using the dollar. The Saudis—Saudi Arabia—spend three times as much money each year as the Soviet Union did to spread communism². What the Saudis are spreading is Islam and Sharia. They pump enormous amounts of money into this country. Most mosques are built with Saudi money and then staffed by an Imam chosen by the Saudis.

But what is more problematic is the money being spent to affect our politics. Washington, D.C. is awash in money from the Middle East and this money is used to buy votes, influence people and launch political campaigns. If you're a Muslim and want to run for political office in this country, you will not have trouble with financing your campaign. Any Muslim who wants to do anything to advance Islam in this country has a blank check. Jihad can be waged with money and the Saudis are using money extensively, just like Mohammed. Mohammed's dying words were these: "Neither Jew or Christian shall be left in Arabia. Keep giving the money to influence the Kafir ambassadors." And that's what the Saudis are doing. They are influencing the Kafir ambassadors and doing it very well.

² "Saudi Arabia: Fueling Religious Persecution and Extremism", Nina Shea, delivered before the Religious Freedom Caucus of the US House of Representatives, Dec. 1, 2010 <http://www.hudson-ny.org/1717/saudi-arabia-religious-persecution/>

Another place that Muslims use money to advance jihad is in our educational system. No textbook that teaches about Islam in our schools can be used unless it is approved by a Muslim committee. As a consequence, the only Islam that is studied in our schools is the glorious religion, not a glorious political system. No mention is ever made of the killing of 270 million Kafirs over 1400 years. There is no mention in these textbooks of the dhimmi, a Kafir who is a semi-slave. According to our textbooks, Islam conquered without any suffering at all. No mention is ever made of how Islam has played the key role in slavery for 1400 years. This propaganda that glorifies Islam in our textbooks is jihad. But the educational jihad doesn't stop with textbooks. The Saudis have pumped a large amount of money into our universities' Middle East history departments, Arabic departments, and religion courses. These large amounts of money are to influence how history and religion and politics are taught. Large sums of money are also pumped into professorships supported by the Saudis. Studying Islam in our universities is done with a curriculum that is approved by the Saudis.

So, jihad by the dollar in our education system is far more dangerous than the jihad by sword. Another example of jihad is the fact that anyone in the media who makes a comment will be pressured and threatened with lawsuits. Muslims are using our own civil rights laws with great effect to intimidate and make sure that no one ever says anything about Islam that Muslims don't like. Because you see, freedom of speech is not Sunna, the way of Mohammed.

In the end, it is not the jihad of violence that is so important in our culture. What is important is we do not have any understanding of what is happening. We don't understand that when money is used to influence our politicians, the media and schools, that is jihad. So it is not that Islam is so strong, but that we know so little and that makes us so very, very weak.

Jihad is Islam's strongest political concept. It can be done with the sword, the pen, by the mouth and with money. Mohammed's life furnishes Islam with a perfect example of both tactics and strategy for jihad. The attack on the World Trade Center is a textbook case of jihad, but the most powerful jihad is the *Islamification* of our civilization.

THE JEWS

LESSON 5

ISLAM IS BUILT ON A JEWISH FOUNDATION

Mohammed used the Jews as the basis for being a prophet. The Jews then became an example of what happens to anyone who resists political Islam. They were assassinated, robbed, executed, raped, enslaved, kidnapped, became the first dhimmis (semi-slaves) and exiled. All of modern Jewish hatred by Muslims was formed by Mohammed.

The Jews are very important in the formation of Islam. It could be said that if there were no Jews there would be no Islam. The reason for this can be found in the Koran. When Mohammed had his first vision, which no one else saw, and when he heard the voices, he said the voice was of the Angel Gabriele. This is important because Gabriele is in the Jewish tradition. From the beginning Mohammed said that his authenticity rested on the fact that he had the same basis as the prophets in the Old Testament. There were no Jews in Mecca when he started telling his story of Noah and Adam and Moses. The characters were the same but the stories were different. For instance in the Jewish scripture, the story of Moses and the Pharaoh is about the release of the Jewish slaves. In the Koran, the story of Moses and the Pharaoh is more about the fact that the Pharaoh would not admit that Moses was a prophet. So the Egyptians were destroyed.

In the story of Noah, the same was true. The reason that Allah destroyed the Earth with water was because men would not believe that he was a prophet of Allah. On and on the stories go. All of them changed to advance the Koran's central argument: everyone had to listen and do exactly as the prophet of Allah said. The message of the Koran is the entire world is divided into those who believe Mohammed and those who do not.

If there had been Jews in Mecca they, would have said: "wait a minute that's not the way this story really happened." The Koran says that the stories in the Old Testament have been corrupted. Adam, Noah, Moses, David, and Solomon all prophesied that one day would come the final messenger of Allah—Mohammed. But the Jews had destroyed all of those prophecies. The real Jewish scriptures are found in the Koran according to the Koran.

ISLAMIC - JEWISH HATRED TODAY

At first the Jews are seen favorably in the Koran of Mecca. But, listen to what Islam has to say today about the Jews in the modern world. Jewish hatred by Muslims is reported frequently in Europe today.

Here are some words from modern Muslim political leaders. A former Turkish Prime Minister in front of crowds has publicly proclaimed that “the Jews are bacteria and like a disease¹”.

In the Islamic world there is a large amount of Jewish hatred that is part of daily TV fare. Here are some normal conversations about the Jews:

- Egyptian Cleric Abdallah Samak: The Jews, who slayed the prophets, are known for their “Merciless, Murderous, and Bloodthirsty Nature”²
- American Center for Islamic Research President Dr. Sallah Sultan: Jews murder non-Jews and use their blood for Passover matzos³
- Egyptian Islamic Researcher Abd Al-Khaleq Al-Sharif: The Jews are the most vile among the creatures of Allah⁴
- Egyptian Cleric Hussam Fawzi Jabar: Hitler was right to do what he did to the Jews⁵

This is a decided contrast to Mohammed in Mecca. In Mecca Mohammed practically claims to be a brother to the Jews. He said that he was the last of the line of the Jewish prophets. What explains this? One explanation for this is that Muslims picked up their Jewish hatred from modern Europeans. It’s a remnant of Nazism. Let’s examine this further. Let’s go back long before modern Europe existed.

MEDIEVAL JEW HATRED

In Spain (early eleventh century) Ibn Hazm said, “They are the filthiest and vilest of peoples, their unbelief horrid, their ignorance abominable.”⁶

In Turkey in 1836, “It is impossible to express the contemptuous hatred in which the Turks hold the Jewish people.”⁷

1 <http://www.memri.org/report/en/0/0/0/0/0/2356.htm>

2 http://www.thememriblog.org/antisemitism/blog_personal/en/32404.htm

3 <http://www.memri.org/report/en/0/0/0/0/0/51/4099.htm>

4 http://www.thememriblog.org/antisemitism/blog_personal/en/29750.htm

5 http://www.thememriblog.org/index.php/en/main_antisemitism.htm?blogSubj=antisemitism/&page=7

6 Perlmann, “Eleventh-Century Andalusian Authors of the Jews of Grenada”, pg. 279-80.

7 Julia Pardoe, *The City of the Sultan and Domestic Manners of the Turks in 1836*, pg. 167-68.

In Iran Jews were forced to convert to Islam in the 16th century:

...they were drawn from their quarters on Friday evening into the hills around the city and, after torture, 350 Jews are said to have been forced to convert to Islam. Their synagogues were closed and the Jews were lead to the Mosque, where they had to proclaim publicly the confession of faith, after which a Mullah instructed the newly-converted Muslims in the Koran and practice. These newly converted Muslims had to break with their Jewish past, to allow their daughters to be married to Muslims.⁸

In medieval Iran, a Jew was forbidden to go out into the rain since the water might fall off him onto the ground and a Muslim might step in it and become contaminated. When it rained, Jews were not allowed in the marketplace.

CLASSICAL JEWISH HATRED

All of these stories were before there were any of the modern European states, so we have to look elsewhere for the attitudes of Jewish hatred by Muslims. Let's go back to the Koran because there are two Korans. The second Koran written in Medina draws a totally different picture of the Jews. There were a lot of Jews in Medina. There were three tribes and they comprised about half the population. When Mohammed entered Medina, it did not take long for the Jews to inform him that he was not a prophet in their lineage. No one could contradict Mohammed, so it didn't take long until he took care of the problem. After about a year he had become politically powerful enough to attack one of the Jewish tribes. He beat them and took all of their money and exiled them from Medina. Not long after that, he found an excuse to attack the second Jewish tribe. After he captured them, he took all of their wealth and exiled them.

His third attack was against the strongest tribe of Jews. After the Jews surrendered, the men were separated from the women and children. The men were taken into the marketplace, and one by one their heads were cut off, all 800. Mohammed sat there throughout the day watching alongside 12-year-old wife Aisha. The executions went on into the night; by 10 o'clock at night the last Jew lost his head by torchlight. The Jewish children were adopted in the Muslim families and raised as Muslims. He sold the

⁸ Andrew Bostom, *The Legacy of Islamic Antisemitism*, pg. 133.

women in wholesale lots into slavery.¹ This is a story that every Muslim knows.

After the Jews of Medina had been destroyed, Mohammed did not stop there. He went north to Khaybar where the Jews were prosperous. He put them under siege, and after they surrendered, he took all of their wealth. But this time he did not kill them. A dead Jew does not make you any money. He created a new form of human being called the dhimmi. A dhimmi existed in a completely Islamic world. A Jew could only be Jewish in his home or in the synagogue. All of the culture, laws and politics was Islamic. A dhimmi had to pay a tax, the *jizya*. Half of everything they earned was paid to Islam and Mohammed. The Koran says in addition to paying the tax that the dhimmi has to be humiliated.

Three years after that when Umar was caliph, that is supreme ruler of all of Islam, he drove the Jews out of Arabia. From that day forward there have been no Jews in Arabia. Saudi Arabia exists in religious apartheid.

The Koran goes further in talking about the Jews; it calls them apes. Therefore, Muslims use the same words. Mohammed added further that the Jews were rats. So we have two totally different views of the Jews. This is dualism. One view of the Jews is that the Jews and Muslims worship the same God — why, they are brothers. The other view of the Jews is that they are apes and rats. These are two opposite ideas, but because of dualism inside of Islam they are both true. A Muslim can say to the Jew, “We worship the same God. We are brothers in religion.” Or he can say they’re apes and rats.

MODERN JEWISH HATRED

Let’s move forward from Medina to modern times. There is a problem between Jews and Muslims today. It’s known as the Israeli-Palestinian conflict. It is important to know that it is the official position of the Israeli government that Islam plays no part in the problem of Israel.

But Palestinian leaders use the word “jihad” and call Jews apes and pigs, just like the Koran. Israelis proclaim that the problem is simply a modern political problem. It is a struggle between nation states, but jihad is not a modern concept. It is a 1400-year-old concept. Palestinians quote Jew hatred hadiths.”

¹ *The Life of Muhammad*, A. Guillaume, Oxford University Press, Karachi, 1982, pgs. 464-466.

We have two very different views of the problem in Israel. Jews today deny that Islam has anything to do with Israel's problem while Muslims say that Islam demands that jihad will annihilate Israel.

We've covered the history of Jews in Islam and seen that Mohammed enslaved, killed and created the dhimmi. In that one word, dhimmi, we find the reason that Jews and Christians do not recognize the source of their problems in Islam. They have been annihilated, humiliated and shamed. Jews and Christians were dhimmis. Whether it was North Africa, Spain, Turkey or Egypt, the dhimmis were treated badly. No one wants to remember such dreadful history, so they deny its existence.

LIES

Instead of telling this 1400-year history of shame, Jewish scholars create a beautiful lie, the lie of the Golden Age of Islam. It is said that the high point of civilization was found in Islamic Spain. It was a culture of tolerance and great intellectual striving. There is a wee bit of truth to this in that there were a few Jews and a few Christians who prospered and were in high places of government as advisers and in other capacities. But to call this a golden age is an elitist view, because there were very few who prospered. Can a golden age exist that is based upon the dhimmitude of Kafirs? Can it be a golden age when the Europeans fought for seven hundred years to drive out Islam from Spain? Can a Jewish scholar call the history a golden age when 4000 Jews² were killed in one day in Granada? There may have been some gold flecks in Spain but it was no golden age. So it is the history of the dhimmi that explained the amnesia about the history of Islam and the Jews. The history is too bad. No Kafir wants to look back and see that his ancestors were enslaved. No Jew wants to look back and see that for 1400 years they were dirt on the street in Spain.

It is sad that this history is not remembered. Until Israel sees its true place in history, that the Jews of Israel are descendants of the dhimmis of Islam, until Jews accept that the real struggle is jihad, they will be doomed to repeat the history of Khaybar. The only way to save Israel is to see the true history of Islam. Living a lie of denial of the history of Islam is not a way to preserve Israel.

² *The Legacy of Islamic Antisemitism*, Andrew Bostom, Prometheus Books, 2008, pg. 24.

THE CHRISTIANS

LESSON 6

Islam has two views of Christians (duality again). The first view is that Christianity and Islam are brother religions. The second view is that Christians must change their religion to meet the demands of Islam. Modern Christians want to believe that there is a bridge between Islam and Christianity. But the history of Islam shows that Islam first deceives and then annihilates Christianity. For 1400 years Islam has destroyed Christian lands.

The Christians do not play a pivotal role like the Jews did in the formation of Islam. That is, the Koran does not have a lot to say about Christians. Nor does the Sira, the life of Mohammed, have much to say about Christians. But Islam's attitude towards the Christians can be seen in some of the final days of Mohammed's life when he sent out troops against the Christians in the North of Syria. So it was Mohammed's intent to attack the Christians. Soon after he died that's what happened. The Christians played a very important role in historical Islam because all the Middle East, North Africa, and what we now call Turkey was Christian.

MODERN CHRISTIAN DHIMMITUDE

Since these areas are Islamic today, there is a history there, but let's take a look at Islam through a much more modern eye. Soon after 9/11, the Muslims started going out to churches to speak to Christians about Islam, the peaceful religion. One church decided to go that one better¹. They invited a group of imams (the imams are Muslim religious leaders) and they also invited several Christian ministers. The Christians arrived that night in ones and twos. Then about the time the meeting was to start, in came all the Muslims. The imams came in as a group onto the stage and the Muslim men filed in next. They surrounded the Christians in their seats. And then the Muslim women came in all dressed in black from head to toe, and they sat in the back of the room. As Muslim women, they knew what their place was in public gatherings.

The first thing that happened was an imam walked up to the lectern and placed a very large Koran on top and opened it up about half way. This

¹ This event was personally attended in 2002 by the author.

was a symbolic act that was indicative of the entire night. The Christians didn't think anything about it one way or the other, but for the Muslims, it was a mark of who they were.

You see, Islam is a word that means submission. This word submission has several meanings. For the Muslim it means to submit to the Koran, the will of Allah and the Sunna of Mohammed. And, all Muslims are to make all others who are not Muslims submit to them. They were there to dominate. What the Muslims did was to place the Koran as the focal point of dominance because this is where the Bible would have been. This act of dominance was symbolic of the night.

One of the imams got up and started to give his talk. He first said that Christians and Muslims worship the same God. That seemed like a good foot to get started on. Of course, this is not true, but since the Christians did not know anything about the god Allah that seemed fine to them. The imam went ahead and said they too honor Jesus because Jesus was a prophet of Allah and that Jesus was a Muslim. He also explained that Jesus was not the son of God. He was merely a Muslim Prophet. And for that matter, the apostles were also Muslims. This came perhaps as a surprise to the ministers but they didn't say anything. The imam then went ahead to say that Jesus was not crucified, therefore was not resurrected.

The next thing he told the Christians was that the concept of the Trinity was a great affront to Allah. There was no such thing as the Trinity and that it made the Christians polytheist. The fact that the Christians are viewed as polytheist explains something that happened at the beginning when the minister first said let us pray together. There was almost a panicked response from the imams at this. "No," they said, "we do not pray with others." This was quite puzzling to the Christian minister but since the Christians were there as hosts and they were there to be kind and polite, he didn't say anything. But not knowing anything about Islam, you can tell from the puzzled look on the minister's face: why would they object to praying together? The reason is that the Christians are viewed as polytheists. To pray with them is a terrible sin, so terrible that it has a special name, shirk. The Koran says that if they had prayed with the Christians, they would definitely go to Hell. Praying with the Christians would have been a sin worse than mass murder.

Again the Christians did not understand anything about Islam or they would have never made the invitation to prayer. Or they would have simply prayed while the Muslims were sitting there. The Muslims dominated on this point. Inside the Christian Church, there would be no prayers with the Christians.

Another thing that the imam said in his talk was that the New Testament was a corrupt document and was in error. Not only was the New Testament in error so was the Old Testament. But in particular, the reason that the New Testament was wrong was that the prophet of Allah, Jesus' chief prophecy was that after him would come the final prophet and his name would be Ahmed. (Ahmed and Mohammed is like Bill and William) The imam said Christians had removed these prophecies from the New Testament. This was one of the many reasons that the New Testament was a document which was simply wrong. If Christians wanted to learn the real story of Jesus, they would have to read the Koran, because the Koran contains the exact truth about Isa, the Arabic word for Jesus.

CHRISTIAN IGNORANCE

Imagine if the Christian minister had stood up and made these assertions—that Mohammed was not a prophet of any sort, that the Koran was a derivative work, that is it was just a book in which things were copied from the Jews and Christians, Zoroastrians and the old Arabic religions, that Allah was simply the tribal moon god of the Quraysh tribe. That is equivalent to what the Muslim minister said, but Christians didn't do that for two reasons. One, they were the host and they were going to be nice. The other reason was they had no idea that the Koran was a derivative work. In response to questions from the audience, none of the Christians had read the Koran nor had they read the traditions of Mohammed, the Hadith. Nor did they know anything about Mohammed's life. But, the imams had read the New Testament and the Old Testament. So they knew the Christians and the Christians knew nothing of them. This was the way the entire night went. The Christians were asked questions by the Muslims and the questions that they asked were 1400 years old. These were stock questions but the ministers were caught flat-footed. They had never thought about these kinds of questions before. Again the Muslims came prepared and the Christians were not prepared.

The lack of preparation by the Christians could be shown when one minister started talking badly about the Crusades and apologized for them. This meant he knew nothing about the Crusades. Yes, mistakes were made in the Crusades, but overall, they were a great good. And why were they a great good? It was one of the few times the Christians in Europe recognized the intense suffering of the Christians in the Middle East. The reasons the Crusades were started were simple. They came as a response to a cry for help. And why did these Christians cry for help?

Because they were being murdered, robbed and taxed to death by their Muslim overlords.

Now how did these Muslims become their overlords? Because originally that part of the world had been mostly Christian. It did not become Islamic because some imams showed up and started preaching in the marketplace. No. It was Islamic because the sword had been used to kill all those who would defend Christianity and to take over the government. The Crusaders arrived in response to a desperate cry for help.

Basically the minister with his comments said he didn't know anything about the history of Christianity and Islam. This is tragic, dreadfully tragic. For over 60 million Christians have been killed in the process of jihad. How did Turkey which is 99.7 percent Islamic go from a Greek culture, a country called Anatolia, how did that country go from being Christian to Islamic? The Christians on the stage didn't know how this process happened or that 60 million Christians have died in jihad. They also didn't know that in the 20th century alone a million Armenians were killed in Turkey. Why didn't the ministers know these dreadful facts? Very simply, it's because they went to divinity school and no one ever mentioned these facts. They had never been taught the doctrine of Islam. They didn't know, for instance, that Islam is primarily a political ideology, not a religion.

EDUCATION

Why don't they teach this at the universities and divinity schools? Nothing happens by accident. And in this case, the reason that Christians don't teach the history of Christianity and Islam is this. The history is so dreadful, so painful, it could even be called disgusting.

Islam has a political status for the Christians called a dhimmi. The Jews were the first dhimmis, but the Christians were the biggest dhimmis of all for one simple reason. There were far more of them. When the Muslims came in and took over the government and implemented Islamic law, Sharia law, part of this was how Christians and Jews would be treated in public and how they would be treated in the courts of law. It was dreadful. A dhimmi has no civil rights. So this history of dhimmitude and special taxes that Christians had to pay was dreadfully humiliating.

It's a shameful history that includes the death of 60 million Christians. None of the Christians up on the stage knew what happened to the seven churches of Asia. In the book of Revelation in the New Testament, the Seven Churches are addressed. The Seven Churches were in Asia Minor which was Anatolia or what we call Turkey today. They don't know what

happened to those churches which is a real tragedy, because in the destruction of those churches is the history of Islam.

And Christians also had not studied enough about Islam to know that not only had 60 million Christians been killed in jihad but 80 million Hindus, 10 million Buddhists and 120 million Africans¹.

The Christians up on the stage that day didn't know enough to ask about slavery. Because you see, every slave that was sold to the white man was bought from a Muslim wholesaler. The Christians didn't know enough to ask why is it that when you say the Arabic word for African, *abd*, it's the same word that's used for a black slave. This night was a demonstration of two things, the knowledge and power of Islam and how the Christians have not done their homework.

Christians and all Kafirs should know how to use the golden rule to attack the Koran. Christians and all Kafirs should know the story of Mohammed.

All Kafirs should know enough about the Koran that when a Muslim says Christians, Jews and Muslims worship the same God, that you offer arguments to show how that simply is not true.

All Kafirs, not just Christians, should be able to debate on the issue of political Islam, if not with a Muslim, then with someone at work or wherever else. What actual argument can anybody make for being ignorant about the history of political Islam?

The dreadful history of Islam is moving through our world today. As an example, Iraq which used to have a Christian majority is now only 5% Christian². Why is it that they're being persecuted? In Africa, Christian Africans are being killed and destroyed almost on a daily basis. How can these people be helped?

What is done to Christians is done to Hindus, Buddhists and atheists. Islam does not discriminate. All Kafirs must submit.

If you're aware of the history of Islam, if you're aware of its political doctrine, then you can be more useful in the debate about the true nature of Islam. And knowledge about Islam is not merely an ability to hold forth in public debate. Knowledge about Islam will sensitize you so that your politics change, so that you can see that not only has Islam killed 270 million Kafirs in the past, but it's doing so today.

1 <http://www.politicalislam.com/tears-of-jihad/>

2 Hearings in Washington about attacks against christians of Iraq and Egypt by Gary Feuerberg, Epoch Times Staff, Jan, 26, 2011 <http://www.christiansofiraq.com/hearingaboutattacks-againstchristiansof-iraqandegypt.html>

Kafir civilization is being destroyed on a daily basis by Islam. The way to prevent this destruction is very simple. We must arm ourselves with knowledge about Islamic history, knowledge about the Koran and Mohammed.

THE DHIMMI

LESSON 7

Dhimmis live in fear of Islam but agree that they will not resist political Islam and they will even support it. In return dhimmis can live safely. Dhimmitude is in the mind of the dhimmi. Today we see our politicians, journalists and intellectuals play the role of dhimmis.

The dhimmi was a unique invention by Mohammed. He created a new type of creature and that creature is a semi-slave. Dhimmis started with what Mohammed did to the Jews. He took their land and then let them work the land and pay a tax, the *jizya*, that was half of their income. A dhimmi was a Kafir who lived under Islamic, Sharia, law. The first dhimmis were the Jews, but Christians and others were added later.

Jews and Christians could still practice their religion but that must be done in a private way. The laws were Islamic; the dress was dictated by Islamic law. A dhimmi was not really free. For instance a church couldn't ring its bells because bells are a sign of Satan, according to Mohammed. A dhimmi couldn't hold any job that made him a supervisor over Muslims. This limited rank in the military. If Christians wanted to repair the church, or Jews the synagogue, they had to get permission from the government. All of these laws are dreadful because they established a second-class citizenship; the dhimmi did not have civil rights. A dhimmi couldn't sue a Muslim or prosecute a crime against a Muslim. Usually, when the Christian or the Jewish dhimmi came to pay their yearly *jizya* tax, they were humiliated—grabbed by the beard, slapped in the face, or made to kneel and give the money. They were humiliated because the Koran said to humiliate the dhimmi.

In some Islamic countries, particularly when the country felt powerful, it was more tolerant towards the dhimmis. A dhimmi could even rise to a decent level of power within government, but that could all vanish overnight. The treatment of the dhimmi was shown in Coptic Egypt. (The Copts were the original Egyptians.) A dhimmi could have his tongue removed if he spoke Coptic in front of an Islamic government official. The dhimmi was always persecuted and was never really an equal.

When the Egyptian military tried to conquer the Byzantine Christians, but lost a battle, back in Egypt the Muslims rioted against the Christians. Christians would be killed because riots were one of the favorite ways

to punish the dhimmi. When Smyrna—the last of the seven churches of Asia—was destroyed in 1922, it was not done with the military and bulldozers. No, rioting Muslims did it. Riots are a form of jihad. The dhimmi could always be persecuted, not only in the courts of law, but a riot could destroy an entire section of a city. Dhimmis were killed if they criticized Mohammed, and actually dhimmis were not even supposed to study Mohammed at all.

TREATY OF UMAR

There was a formal treaty called the Treaty of Umar, which laid out everything that was to be done to the dhimmi. A dhimmi could not ride a horse, but he could ride an ass or a donkey. If they were caught on a horse, they could be pulled off and beaten. When a dhimmi met a Muslim on the sidewalk, he had to step out into the street and let the Muslim pass. The dhimmi also had to wear special clothing or, if not special clothing, a belt or a patch on the clothing to immediately identify a person as a dhimmi. The only protection that a Christian or a Jew had would be to make Muslim friends because many times the Muslim friend could keep the weight of dhimmi laws off his Christian or Jewish friend.

The persecution of the dhimmis was unrelenting. It went on for generation after generation. Finally the dhimmi would give up and become a Muslim. All of a sudden he had more money because he didn't have to pay the *jizya* tax. Converted dhimmis could be promoted in their jobs. They would not be spit at or have stones thrown at them on the street. They could go to court and be treated as full, equal citizens.

As the centuries passed, more and more dhimmis converted to Islam. Dhimmitude, which is the mind of the dhimmi, destroys the civilization because the only way out is by giving up all of your old culture. When Islam moved into Coptic Egypt, the culture was a blend of the old pharonic culture mixed with the culture of the Greeks. In the end all of the Coptic culture disappeared just as the pyramids were stripped of their beautiful marble veneer. Why? Because Islam's goal is to destroy all Kafir civilization.

ANNIHILATION

Islam seeks to annihilate all other cultures by the dhimmi laws that come out of the Sharia, Islamic law. The lack of civil rights, the abuse, humiliation and tax burden wears away the spirit to resist becoming Islamic. They get new names and names of cities change and then the cultural history vanishes. Once a nation has been fully Islamicized, all of its history disappears. When Napoleon invaded Egypt, none of the Muslims there

could explain anything about the old temples, the statues, or the pyramids. The people were ignorant of their history. They didn't remember anything because the culture of the pharaohs had been annihilated. The culture of the Greeks in Anatolia was destroyed. In Pakistan, a Muslim country, the native culture was Hindu. Afghanistan was a Buddhist culture that has been completely annihilated.

Part of the Islamic takeover and eradication of a nation and its culture is the destruction of sacred sites. Churches or temples that are beautiful or valuable were converted to mosques. At one time an estimate put the number of churches destroyed by the Islamic conquest of Turkey near 20,000. India had magnificent temples of worship which the Muslims destroyed.

Islam invented defacing. When Islam invaded a country, all of the religious objects were destroyed just as Mohammed destroyed all religious art. If there was a mural on a wall, the face was destroyed. Once the face was gone, the rest of the object was left. The Sphinx does not have a nose because it was defaced by Muslims.

The purpose of dhimmitude was twofold: (1) to bring in money by the dhimmi tax and (2) to slowly grind out the dhimmi's culture. This process worked really well. As a matter of fact, it was so successful that there is a black hole in all of history about dhimmitude. No one studies this part of world history. As a result, today in our universities the history of the dhimmi is not taught and is never mentioned. In some divinity schools, which consider themselves sophisticated, the dhimmi is discussed. However, what is said is, "Oh, the dhimmi was protected." It makes life as a dhimmi sound warm and fuzzy like living in the arms of your father. And the question arises: protected from what and whom? What is not taught is how the dhimmi was humiliated. When it is said that the dhimmi was protected, it is the truth. To be protected as a dhimmi means that as long as one kept paying the tax, he would not be killed nor would his goods be stolen, unless there was a riot. In a riot no dhimmi was protected.

Today there is no Islamic country strong enough to have a full legal dhimmi or slavery as a formal policy. However, both the dhimmi and slavery are part of Islam and Sharia law, and the doctrine of Islam cannot be changed. For every Muslim, the Koran is complete, perfect and absolute. The condition and rule of the dhimmi is laid out in the Koran, so the dhimmi cannot be eliminated. The reason that there is no longer a formal dhimmi status is that Islam is not powerful enough to enforce it. Instead of having a formal status for the dhimmi, bigotry and prejudice limit the civil rights. This leads to extra legal persecution of Kafirs.

DHIMMITUDE

Dhimmitude is the attitude of one who always tries to placate the bully. Islam is always pressuring for this attitude of submission. For example, the Sharia, Islamic law, permits a Muslim to have up to four wives. In the West we have monogamy laws. However, England allows a Muslim to bring in more than one wife, and they all can qualify for welfare. This is dhimmitude. Dhimmitude is submitting to Islam for the simple purpose of submitting.

Another example of dhimmitude is the phrase “the war on terror.” The war on terror is the mark of a dhimmi because it does not name the enemy. After Pearl Harbor the United States did not declare war against the kamikazes. It named the enemy and declared war against Japan. Dhimmis don’t want to have a ideological war against political Islam. Thus, we create an artificial phrase that has no meaning. “Terror” is a technique. We cannot go to war against a technique; we only can go to war against an enemy.

We see dhimmitude in government in hiring and promotion. Government agencies give preference to Muslim Arabs over Christian Arabs in translation work. Forums are opened for Muslims to come in and talk about Islam. As a contrary example, Buddhists do not get a forum to explain Buddhism.

The United States prides itself on freedom of the press and political speech. Citizens are supposed to have the right to stand up and say anything about politics. People might laugh at you, and they may not vote for you, but it’s not a crime to speak. Remember the Mohammed cartoons? What newspaper in the United States published the Mohammed cartoons? Mohammed was a political figure and yet our newspapers, by law having freedom of the press, did not publish those cartoons. Newspapers defended themselves, saying that they did not want to offend anyone. Politics frequently necessitates offending someone. Newspapers are in the business of offending people at times. The newspapers were not offending Islam to be nice, but because dhimmis are always afraid of Islam. Dhimmis are always looking for a way to placate and appease. When the cartoons were not shown on TV and when they were not published in the newspapers, those refusals to exercise freedom of speech or freedom of the press were acts of dhimmis. No one was being nice; they were being dhimmis.

To slowly accept Sharia law is another form of dhimmitude. Airports in the United States are changing the plumbing so that Muslims will have a place to wash their feet before prayer¹. Universities have “meditation

¹ World Net Daily, April 28, 2007 <http://www wnd com/?pageId=43815>

rooms,” however, the Muslims monopolize them¹. If a university is questioned about this seemingly unfair use, it will not defend the practice. That is dhimmitude. When a workplace that runs an assembly line says, “If you’re Muslim we will provide for you a place to pray, and you can leave the production line when it is prayer time.” That’s dhimmitude since the dhimmi agrees to this out of fear to placate Islam.

In the United States and in Europe there is no formal dhimmi status, but there is dhimmitude. As a result of this attitude, Europe is rapidly becoming Islamicized. The day will come when the churches in Europe will live in fear, as they do now in Turkey. A churches will have to get permission from the Muslim masters to get the roof fixed. The reason the people will be subject to Islamic rule is that they never studied the history of the dhimmi and never studied the history of political Islam.

The people who do not study the history of political Islam and do not study the history of the dhimmi and learn from it are doomed to repeat the subjection of the dhimmis and lose their civilization.

1 Inside Higher Ed, “Meditation Room or Mosque” January 2008
<http://www.insidehighered.com/news/2008/01/03/meditation/>

WOMEN

LESSON 8

The dualism of Islam allows for two ways to treat women. They can be honored and protected or they can be beaten. Today Western nations allow Islamic women to be treated as Islam wants to treat them. In short, they are not subject to our laws and customs of equality. Why? Our politicians and intellectuals do not want to offend Islam by discussing the second class status of women in Islam.

DOCTRINE

If you're going to study Islam you have to study women as a separate category. And the reason for this is simple—Islamic doctrine denies that men and women are equal. The dualism of Islam separates women into a separate category. The Koran has whole sections devoted to how women are treated differently from men. Many hadith show women as a special category. Islam is very proud of how it treats its women and says that in the West our treatment of women is terrible, that they are not protected and honored. In Islam, they say that women are protected and honored.

Let's examine the doctrine that underlies each separate case of how women are treated. Islam is a rational system of politics and culture. It always has a doctrinal reason for everything it does, and this is one of the things that makes studying Islam easy. If Muslims do it, there is a reason. It doesn't need to create a reason, because Islam has a perfect, universal and final doctrine. Islam even claims that it is the world's first feminist movement—that after Islam women had more rights than before.

Let's examine the subject of beatings. The Koran is clear. It says that if a woman does not obey her husband—that is, does not submit—she can be beaten. Let's see how this plays out. In Germany an imam who preaches about peace and interfaith issues was arrested for wife-beating. His wife's nose and shoulder were broken. As the imam beat her, he keep repeating a Koran verse justifying beating a wife. The woman had born one of his ten children. She wanted to live a more Western life-style. His last lecture was about an Islam that distances itself from violence.¹

¹ <http://www.dailymail.co.uk/news/article-1335024/Muslim-imam-Sheikh-Adam-lectures-non-violence-arrested-wife-beating.html?ito=feeds-newsxml>

PRACTICE

At the border between Pakistan and Afghanistan, it was decided that everyone who crossed the border had to be photographed. The US military was doing this, and since many of the people coming across the border were Afghani women in their full head-to-toe burka—including the face veil—they were taken to a separate tent where a female soldier helped them get their burka off and photographed their face.

Now this is merely anecdotal information that was passed to me by a soldier, and doesn't have any scientific evidence, but the women who did this work said that it seemed to them like nine out of ten women that they saw had been bruised in the face.

This goes along with what the Pakistan Institute of Medical Science reported. In a scientific survey of Pakistani women, about 90% of them said that they had been beaten by their husbands. In the country of Chad, in Africa, they tried to outlaw beatings, but Islam is quite strong in Chad. The imams and other Islamic leaders protested, saying that anti-wife beating laws were against Sharia law. The bill was defeated.

Some argue cynically, but practically, that since Islamic women are beaten from early on, by the time they are married they are used to this treatment and it does not seem to bother them. This business of beating wives is thoroughly established in Islam. This is not some sort of aberration. We've already mentioned that the Koran says that the beating of a wife is permitted. It also goes further to say, though, that if the woman submits she should be given food, clothing and shelter, so those are also part of a woman's rights.

MOHAMMED

Mohammed left behind a great deal of information about the beating of women. There is one tradition which summarizes Islam and women. He said never ask a man why he beats his wife. We know that from one tradition (hadith) that he himself hit his favorite wife, Aisha, and we know that he stood by without comment when her father struck Aisha in his presence. But then again, Mohammed also stood by without saying a word when Ali beat Aisha's black female slave. Ali was Mohammed's cousin, son-in-law and the fourth caliph (supreme leader).

There's a hadith from Bukhari¹ where a woman comes to Mohammed with a complaint about her husband. The hadith says that there was a bruise on her face which was green in color. Mohammed addressed the

¹ Bukhari Volume 7, Book 72, Number 715

issue that she brought up, but he made no remark about the bruise on her face. Actually, at another time he left a hadith which said that when you hit women, do not strike them in the face. He also left behind one other piece of information on the beating of women. He said that they should be beaten lightly. This invites questions. What does it mean to beat lightly? Does it mean to use a small stick? And to use a stick, can you raise the stick above the head as you strike down at the woman? The Sunna doesn't describe this, it merely says that they are to be beaten lightly.

Now Islam is a dualistic system. Dualism means that Islam always has two contradictory positions. So if there is a statement that says that it is proper to beat a woman, then somewhere else there will be a contradictory statement. So, in another hadith, Mohammed said: "Do not strike Allah's handmaidens." That is, don't hit women. However, there are only one or two of these statements and there are many which describe how women should be subjugated. Of course, in Islam hitting a woman is not abuse because hitting a woman is allowed and not forbidden. If she's been trained properly, she does not object to these beatings. Since Mohammed established very firmly that striking women was within the bounds of Islam, Sharia incorporates the Sunna of Mohammed into the formal structure of Islamic law.

There are rules laid out as to the gradation of how the man makes the woman submit and the final stage is a beating. Now let's look at another way that women are treated. In 2002, researchers in refugee camps in Afghanistan and Pakistan found that half the girls were married by age 13.² In an Afghan refugee camp more than two out of three second grade girls were either married or engaged! Virtually all the girls who were beyond second grade were already married. One ten-year-old was engaged to a man of 60. Fifty-seven percent of Afghan girls under the age of 16 and many as young as nine, are in arranged marriages.³ This is pure Sunna, the way of Mohammed. How do we know this? When Mohammed was in his mid-fifties, he was engaged to Aisha, a child of six. Then, when she was nine years old, he consummated the marriage. So, when the 60-year-old

² Andrew Bushell, "Child Marriage in Afghanistan and Pakistan," America, March 11, 2002, p. 12 from the "Violent Oppression of Women in Islam", Robert Spencer and Phyllis Chesler, Frontpage Magazine PDF, pg. 15. <http://frontpagemag.com/upload/pamphlets/ViolentOpp.pdf>

³ "Harmful Traditional Practices and Implementation of the Law On Elimination of Violence Against Women in Afghanistan", UNAMA & OHCHR, Pgs., 18-21. December 9, 2010. http://unama.unmissions.org/Portals/UNAMA/Publication/HTP%20REPORT_ENG.pdf

Pakistani Muslim is engaged to the 10-year-old it is Sunna, it is the way of Mohammed.

HONOR KILLINGS

Now we come to a treatment of Islamic women which is not strictly Islamic doctrine, and that is “honor killings.” An honor killing is when a man kills a woman because she has violated his honor. A Muslim male must control the sexuality of the females in his household or he is dishonored. It is one of his chief concerns. In Dallas, Texas two Muslim sisters were found shot to death in the back of their father’s taxicab. The father is being sought by the police in conjunction with the murder. A friend who knew them said the father was very strict about the girl’s relationships with boys, their talking with boys, as well as the type of clothing the daughters wore. The sisters dressed in Western clothes and listened to popular music. The father was quite angry that his daughters were not acting like proper Muslim women.¹ Islam does not say kill the woman who does not obey. Instead, it brings the level of punishment up to beatings. However, once a woman can be subjugated and beaten, it’s not too far from taking the final step. Killing a family member over the issue of Islam is Sunna. We know at the Battle of Badr there is a story in which a son is remorseful about having killed his father, who was a Kafir, but in the end he realizes that since his father was a Kafir, even though he was a cultured man, it was better that he was dead. So it is Sunna for one family member to kill another to advance Islam.

RIGHTS

The Koran speaks at great length about women’s rights. Among them are these: that they are to receive half the amount of inheritance of a male, and that in a court of law it takes the testimony of two women to equal the testimony of one man. So, if a woman testifies against a man and he denies the accusation, then the testimony has no weight at all. In Islamic court this makes cases of rape almost impossible to prove.

Muslims will say: “Oh no, no, no! Islam teaches the equality of women!” and indeed, there are many verses which say that women are equal on Judgment Day. That’s when they’re equal. Then every person will be called upon to account for what he or she did and said in life, and in this matter men and women are to be treated equally.

¹ “Honor Killing in Dallas,” Canada Free Press, January 8, 2008. <http://www.canadafreepress.com/index.php/article/1255/>

Let's examine the fine print. It is true that the Koran says that women are to be treated equally on Judgment Day. They are to be judged on what they did in this life, and what they're supposed to do in this life is to obey the men, to submit to them, therefore, their "equality" on Judgment Day means that they will be judged on how well they submitted to men.

Mohammed commented that he had seen Hell and the great majority of its inhabitants were women. Why were they there? They had not fully appreciated their husbands. In the same hadith, he made the remark that women were spiritually inferior to men and that women were not as intelligent as men. Part of a woman's "rights" inside of Islam is that she's not as intelligent and she has a much better chance of going to Hell.

But even if she goes to Paradise, she is still in for second-class treatment. Paradise for men is a sexual playground, but none of that seems to extend to women, so that even in Paradise, women are not rewarded like men.

There's another interesting comment about women and worship in Islam. A man is to pray facing Mecca, the women are to be behind him in prayer. This is the reason why women always sit in the back in the mosque. Now it's interesting in the religion of Islam there are many things which can negate the power of prayer. One of those is if while you're praying a dog, a donkey or a woman should walk in front of you. So for the purposes of this tradition a woman is equal to a dog or a donkey.

THE VEIL AND OTHER RULES OF SUBJUGATION

Now let's take up the matter of the infamous burka—the covering from head-to-toe which can even include the face. Some Islamic women say "Well, that is not really required." Others say that it is. So on this issue the Koran displays a dualism. We do know this: Mohammed made all of his wives wear a veil, and that everyone in the entourage around him did so. So although there is not a universal commandment that says women should wear a burka, we do know that from the Sunna of Mohammed, his wives did that and all the women around him did. This is a powerful influence over modern Islam.

In the Muslim holy city of Mecca, a girls' school caught on fire². Naturally, the girls tried to escape, but they were driven back into the burning building because they were not wearing their face covering and full-body

² "Saudi Police Stop Fire Rescue" BBC, March 15, 2002, <http://news.bbc.co.uk/2/hi/1874471.stm>

veil. They died because it was the decision of the religious police that better they should die than have their faces exposed in the public.

Another aspect of Islam is polygamy. The Koran is quite clear on polygamy. A man can have one, two, three or four wives. It does not say that a woman can have one, two, three, or four husbands.

There is also the matter of stoning. Now it can be argued that stoning is not Islamic, or it can be argued that it is Islamic. Here's a situation in Tehran, Iran which calls itself an Islamic republic. In 2008, two sisters, Zohre and Azar Kabiri, were convicted of adultery. They were sentenced to be stoned to death, because adultery is a crime punishable by death. At first they were convicted of having illegal relations with men and they were given 99 lashings each. They were brought back into court and the same evidence was used to try them for adultery, whereupon they were sentenced to be stoned to death. The evidence? It was a videotape where the two sisters were caught talking to some men without adult family members with them.¹

There's an interesting thing about stoning, by the way. Sharia law is very technical about this, and what it says is that the stones should be chosen so they do not kill immediately. They have to be big enough so that when enough of them are thrown, they will kill the victim. Death by stoning is meant to be a torturous death that the entire community participates in.

OUR FAILURE

Now we come to an important thing. We have just described Islam. We must now talk about our response to this, and our response to this is shameful. In this country, starting in the 1960s, we had a political movement called feminism which said women should be fully equal to men before the law, and a great deal of progress has been made in that. But on the issue of Islam, Kafir women are shamefully silent. What we see here is an indication of how our universities, for instance, have responded to Islam. They are silent. Universities should be a place where issues are discussed and described but where is their a single Women's Studies department that teaches about Sharia law and women in Islam? Social workers do not

¹ "Equality Now Calls on Iran to Stop the Imminent Execution of Iranian Sisters Zohreh and Azar Kabiri Recently Sentenced to Death by Stoning for Adultery" http://www.equalitynow.org/english/pressroom/rapid_response_alert/rra_iran_en.html

"Two Sisters Zohre and Azar Kabiri Face Death By Stoning" Iran Human Rights, English, February 5, 2008. <http://iranhr.net/spip.php?article196>

report beatings inside Islamic families in Europe. The whole system has turned a blind eye to this.

What's happening in Europe—and it's starting to happen in America—is this: Muslim civil rights organizations maintain that Muslims should not fall under any aspect of family law in the West because our family law is based on ignorance of Allah's law. Therefore, there should be two sets of laws—one for Kafirs and one for Muslims. So if a beaten Muslim woman shows up at the emergency room, the police would not be called. Or if she wishes to press charges, it would be in an Islamic court.

What is the response of Western women to this? Well, they don't want to be culturally insensitive. They don't want to be racist. So, if this culture of Islam wants to beat its women, why should they say anything about it? Our universal human rights stop at Mohammed's door.

Islam has a precise doctrine of how to treat women. Other than after death, the Islamic treatment of women is that they are less than a man. That is dreadful, but what is worse is that we will not help Islamic women for fear we will offend Islam.

SLAVERY

LESSON 9

You do not know the history of slavery if you do not know about Islam and slavery. Slavery is very important and is part of a highly developed doctrine in Islam. It has a 1400 year old history which is still alive today in Africa. Mohammed was a slave owner and trader who dealt in every aspect of slavery.

It is impossible to study the history of Mohammed and the beginnings of Islam and not become aware of the role of slavery. Some people think that slavery only happened when white men showed up in wooden ships off the coast of Africa, went into the bush, captured slaves and brought them back to sell in America. That is the generally accepted history of slavery in America.

That does contain an element of truth but it's not remotely the story of world slavery, or even how slave trading worked in the Americas.

To study slavery from the standpoint of the world, you must study Islam because Islam has enslaved all others—the African, the European, the Asian—they have enslaved everybody.

SLAVERY TODAY

Francis Bok, a Christian, appeared at a university to give a talk. It was very interesting because he was an actual freed African slave. He and his sister had gone to the market to sell beans, and while they were in the market place, Muslim jihadis showed up. They captured his sister and him along with others and set out on a forced march. Every night his sister was raped by the members of the troop. When they finally got to the jihadis' camp, they were put on the block and sold as slaves. Once Francis was sold, he was taken to the new master's home. He was placed in the center of the family and every member of the family took a small stick and began to beat him with it. Then they informed him that he no longer had any name. From this day forward there was no more Francis Bok. There was only *abd*, black slave.

Now this is interesting. *Abd* is an Arabic word, but it's only one of about forty different words that Islam has for slave. That's very interesting because in the English language we simply have one word—slave. Now

ask yourself a question. Why would the Arabic language have over forty words for slave?

Abd means black slave and an African. Think about that for a moment. Abd means both black slave and African. There is an entire history in those two meanings.

There's a word for white slave—*mamluk*. There's a word for a Hindu slave. Perhaps you're beginning to gain some idea that over a long period of time Arabs have had a lot to do with the slave trade because you don't change a language overnight. It takes a long time to accumulate forty words for a slave.

Francis Bok was given a room with the animals in the barn¹. They gave him some straw to lay on. This is interesting because when slavery is brought up to Muslims they will admit that it happened in the past but that it's long since passed and besides that they treated their slaves really well. Perhaps that message was not given to Francis Bok's masters because he slept in the barn with animals. He tried to escape but was captured and beaten.

By the way, as soon as he escaped, the Arabic language had a new word for him. The Arabic language has a word for an escaped male slave. It has a word for an escaped female slave. And it has a word for an escaped child slave. The Arabic language has put a fine point on slavery.

Francis kept working and plotting and growing a little older and a little stronger. Finally he found an opportune time and he escaped and he set out on his own forced march. This time not a forced march to slavery but a forced march to freedom. He got to Egypt and managed to get to America where he works with an organization called *Iabolish.com* and they were the group that sponsored him to come to this university.

Francis was asked from the audience, "Who captured you?" And he said "Muslims". Then later someone said, "Muslims can react very violently, indeed they can kill you if they don't like what you say about them. Are you afraid for your own life in saying that Muslims captured and enslaved me?" His answer was memorable. He said, "I am now a free man. Now I can die because I will die as a free man." Think about that. I will die as a free man. You can learn more about Francis Bok by searching the Web under his name.

¹ The author heard Mr. Bok give a lecture at a university in about 2004.

ISLAM AND THE SLAVE TRADE

Now let's stop and take a closer look at the white man's involvement with slavery. Did he show up on the coast of Africa in a wooden ship to get slaves? Yes he did. But he didn't go into the bush to get them. He went to the slave market where he bought them at a wholesale price in wholesale lots. Bills of sale, money and invoices were exchanged. He left with his boatload of slaves that he got from the Muslim slave trader. The Muslims had been trading slaves and capturing slaves in Africa since before Mohammed, and the white man just represented a new market. That's all. Muslims had been enslaving before the white man, and when white people put together the code that eliminated slavery and the slave trade, Muslims just kept on with their old business. They are not inhibited by the laws of the Kafir.

We know that Mohammed had black slaves. It says so in the Hadith. It says so in the Sira. So slavery is nothing new to Islam because slavery is the ideal in Islam. The ideal Muslim is the slave of Allah and indeed Mohammed called himself the slave of Allah, because there is no freedom in Islam. Everything has been prescribed. Everything you need to do has been recorded and laid out and your job as a Muslim is to be a slave to Allah and follow all the rules which includes the Sunna of Mohammed. A slave is the ideal Muslim. This is reflected in one of the Muslim names, Abdullah. Abd—slave; Allah—slave of Allah.

Islam has enslaved many peoples, including Europeans. It's estimated that a total of 25 million Africans have been sold as slaves, and we know that about a million Europeans have been sold into slavery. Indeed, the one word that we have for slave comes from the Slavic people, the Slavs. The Muslims took many slaves out of Eastern Europe, and the primary ethnic group they preyed upon were the Slavs. So we adopted the term "slave" from the poor Slavs.

There are different uses for different races of people as slaves. The Blacks were usually put into rough, hard work and frequently died at it. It was a death sentence to be a Black slave in the Saharan salt mines.

Whites were usually put to work in what we would call white collar jobs. They could even become leaders in the Army. The highest priced slave in the Meccan slave market for 1400 years never changed. It was always a white woman who brought the highest price. Writings from Medieval Islamic documents show that they were very free and open in discussing which race you used for which job. For instance the white woman was preferred as a slave of pleasure, but if you could not afford her since she

was the most expensive, then an Ethiopian woman, or as they called them then, Abyssinian woman, was the second best choice.

It is very unfortunate but this sale of white women was put in place by Mohammed. You see, Mohammed had all manner of slaves and his favorite sexual partner was a white woman. Her name was Miriam. She was a Coptic Christian. Well, since Mohammed's Sunna determines what everything shall be, this means that the preference of all Muslims who wish a slave of pleasure is the same that Mohammed had, a white slave. So the Sunna of Mohammed was very bad for white women.

There is an interesting special kind of slave that was used in Islam, that of the eunuch. Generally these were black male slaves and the castration process removed everything about sex. Eunuchs are even referred to in the Koran because they can see the woman of the house unveiled. The Koran is very clear about slavery. It's quite desirable and it has only one limitation, you cannot enslave Muslims. Only Kafirs can be enslaved and poor Francis Bok, being a Christian, was a Kafir.

REALITIES OF ISLAMIC SLAVERY

Francis ran away to get his freedom but he might have escaped being a slave if he had chosen to become a slave of Allah, a Muslim. The rules of Islamic slavery is that it is good to free slaves because that brings a great merit with Allah, but you don't free a Kafir slave. So perhaps Francis could have converted to Islam and been freed through that path. But Francis Bok wanted to be a Christian. He did not want to be a Muslim so he had to take the only path open to him, which was flight.

The full history of slavery is not taught in any university in the United States. Nor is it easy to find books written that include the fact of Islam's role in world slavery. The only acceptable history of slavery is the 200 year white man. It was the white man who actually did the most to stop the international slave trade. The British Navy was commanded to intercept all slave ships. This did not stop the Islamic enslavement of Africans.

Out of the 25 million slaves that were taken out of Africa, 11 million were sold in the Americas. The other 14 million were sold in West and North Africa, where Islam is, and in the rest of Asia.

There was a terrible side effect of slavery. For every slave captured, the slavers had to kill others. For instance, Francis Bok's parents were killed. The slavers showed up with armed troops, and killed all those who could defend their tribe. When the slavers finally killed all the defenders, they could then take the best of the survivors as slaves. The old, the sick and the very young were left behind, because they couldn't take the forced march

that comes right after capture. The estimate of the collateral damage from taking one slave varies. Some of those who visited Africa during the peak slave trading days said that as many as ten had to die to produce one slave in the wholesale market. Others said no, only five. So using the lower figure we can see that out of the 25 million enslaved, there were over 100 million Africans, as much as 120 million Africans, who have died over the 1400 year period and that includes today. These figures never get talked about.

MOHAMMED AND HIS SLAVES

Now then, let's talk about Mohammed's role in slavery. He had slaves in his family. His first wife, Khadija, owned slaves. Indeed one of Mohammed's first converts was a Black slave and Mohammed himself owned Black slaves. Mohammed was deep into slavery. As a matter of fact, slavery was one of the chief ways he financed jihad. He was involved in having Kafir men killed so their women and children could be made slaves. He sent his own jihadists out on slave missions. He gave away slaves as gifts. He owned all kinds of slaves including males, females and Black slaves. He passed around slaves for the purpose of sexual pleasure of his companions—men who were his chief lieutenants. He stood by and prayed while others beat slaves. He shared the pleasure of forced sex with female slaves after conquest. He captured slaves and wholesaled them to raise money for jihad. One of his favorite sexual partners was a slave who bore him a son. He got slaves as gifts from other rulers. The very pulpit he preached from was made by a slave. Some of his cooks were slaves. He was treated medically by a slave. He had a slave tailor. He declared that any slave who ran away from his master would not have his prayers answered. Now that didn't work out for Francis Bok because he did escape from slavery. His prayers were answered because his prayers were to be free.

It is interesting to note how slavery falls into the line of Islam's two fundamental principles—submission and duality: submission because who is more submissive than a slave? And duality because the Islamic doctrine creates a separate legal classification, an ethical classification for the slave.

It's no wonder that for all these years Islam has been involved in slavery because Allah likes a slave and Allah wants Muslims to enslave others, because after you keep them as a slave long enough, they will convert to Islam and if they don't, then their children will. The Koran and Islam see slavery as a great good.

Now you say to yourself, "If it's in the Koran, why don't they still do it?" In fact, Muslims are still involved in slavery. Women who are brought in

from the Philippines to work in Saudi Arabia are treated as slaves; their passports taken away and they may never get back home. So Islam has always been involved in the slave trading business. It's there, it's in the Koran, it's in the Sunna and the only reason they don't do it openly anymore is they're simply not militarily strong enough. But slavery cannot be removed from the Islamic doctrine because unlike our constitution for instance, Islamic doctrine is eternal. It's permanent. It's forever.

AFRICA

When David Livingston was in Africa, he saw the slave trade up close. He said that the paddlewheels on the boat he was on frequently hit slaves who had drowned in the river or the bodies of those who were killed in the process of trying to get slaves. He described a peculiar disease among slaves that the slave owners told him about. "The strangest disease I have seen in this country really seems to be broken heartedness, and it attacks Kafirs who have been captured and made slaves. Speaking with many who later died from it, they ascribe that their only pain was to the heart and placed the hand correctly on that spot. Some slavers expressed surprise to me that these men would die seeing that they had plenty to eat and no work. It really seems that they died of a broken heart."

He spoke with slave traders a long time about what they did and the Muslims told him that their object in capturing slaves is to get them into their possession and make them convert to Islam.

Now this history is quite sad, but the saddest thing about this whole history of Islam and slavery is that it's not taught. Our universities don't teach it. The universities don't even teach how white people were enslaved or how many Hindus were sold into slavery. It is not enough that slavery has been in our past. We must teach the complete history of slavery in our schools and universities. Only then can we fully understand this dreadful history.

Every Muslim is a slave of Allah. Slavery is Islam's dark secret. Islam has enslaved Europeans, Africans and Asians. Unfortunately, the Western intellectuals, including blacks, are determined to cover up Islam's crimes against humanity.

ETHICS

LESSON 10

Islamic ethics do not share anything with our ethics. Islamic ethics are dualistic. They have one set of rules for themselves and another set of rules for everyone else, the Kafirs. Kafirs can be deceived, robbed, murdered and raped. There is even a word for sacred deceit, *taqiyya*.

THE GOLDEN RULE

Ethics is the great divide between Islam and all other cultures, but before we look at Islamic ethics, let's look at our own. Our ethics are based upon the Golden Rule, treat others as you would be treated. Who are the others? The others are ALL others. There's no elimination of someone because of race, sex, ethnicity, religion. In our politics everyone is to be treated fairly and equally before the law and the Golden Rule leads to the concepts of what we call fair and what we call equal. Some may jump up and say, "But we don't do that all the time do we?" Here's what's important. No, it is true that we do not do that all the time because every person is pulled between two contradictory ideas. One is to treat others as they should be treated. The other idea is purely selfish and only look to ourselves. When we dwell on our own personal needs too much and start hurting or harming others, we can be corrected and brought back by remembering the Golden Rule.

So the Golden Rule lies behind our legal and ethical system.

DUALISM

Islam does not follow the Golden Rule. Indeed Islam explicitly denies the Golden Rule. The Koran never addresses humanity as a whole. Instead humanity is always divided into the Kafir and the believer, the Muslim. The Koran is very clear that the Kafir is to be treated differently from the believer and this treatment can be very violent. So this division into Kafir and believer eliminates the possibility of having a Golden Rule.

Islam therefore is dualistic. It has one set of rules for itself and another set of rules for the Kafir. There is no universal humanity.

The other difference between Islamic ethics and ours is that fundamentally there is not the concept of right and wrong in Islam. All ethics in Islam are based upon what Mohammed did and did not do, therefore the concepts are not right and wrong, but what is permitted and what is

forbidden. Mohammed is viewed as the perfect ethical man. Every Muslim is to follow him and do what he did and say what he said. The ethics of Islam are determined by what Mohammed did and said, his Sunna. The rest of the ethics are found in the Koran.

DECEIT

Let us examine Islamic ethics through deceit. Let's read some ideas that have been given to us by Muslims. This is a quote from Ali Al Timimi, an internationally known Muslim scholar who had government clearance. He even worked with a former White House Chief of Staff and was invited to speak to the military about Islam.

Publicly, Al Timimi denounced Islamic violence and said: "My position against terrorism and Muslim inspired violence against innocent people is well known by Muslims.¹" But privately another picture emerged. Five days after the attacks on September 11th, he called them legitimate and rallied young Muslim men in his mosque to carry out more holy war and violent jihad.

Another Islamic leader in this country, Abdurahman Alamoudi, who developed the Pentagon's Muslim chaplain corps and acted as a goodwill ambassador for our State Department, also denounced terror. "We are against all forms of terrorism" he claimed. Privately he raised major funds for Al-Qaeda and was caught on tape grumbling that Osama bin Laden had not killed enough Kafirs in the U.S. Embassy bombings².

In our culture we would call these men liars. But this does not apply to Islamic ethics because what these men were practicing was deceit. They were talking to Kafirs when they said those things. Let's see what Mohammed said about deceiving the Kafir.

In Medina there was a Jew named al-Ashraf. Al-Ashraf wrote a poem in which he condemned Mohammed and Mohammed at the mosque asked, "Who will rid me of Ashraf, the enemy of Allah and his prophet?" One of the Muslims said he would but a few days later Mohammed noticed that the task of killing al Ashraf had not been done so he went to the man and said, "What are you doing?" The man said, "Mohammed, in order to kill Ashraf I will have to tell a lie". Then Mohammed said, "Say whatever you need to say."

¹ *Infiltration: How Muslim Spies and Subversives Have Penetrated Washington*, by Paul Sperry, pg. 32.

² "Government Links Activist to Al Qaeda Fundraising" Washington Post, July 16, 2005. <http://www.washingtonpost.com/wp-dyn/content/article/2005/07/15/AR2005071501696.html>

The Muslim took a couple of his friends and went to al-Ashraf and said they were getting sick and tired of Mohammed, but before they could leave, they needed to have a little money and were wondering if al Ashraf could help. They wanted to borrow some money. Al Ashraf said he would need some collateral to loan them the money. And so they suggested that perhaps they could bring him their weapons—their swords and knives—and leave them in pawn. He agreed.

So the next night the three Muslims showed up, their weapons in hand. They had come to pawn the weapons. They chatted with him in a friendly way and said, “It is night, a pleasant night, let us go for a walk and discuss things”. So they did. But in the middle of the walk after they had recited some poetry, one of them grabbed him by the hair of the head, said to the other, “kill him”, and they knifed him in the stomach and killed al-Ashraf.

When they came back to Mohammed, he was delighted at the death of the enemy of Allah and the prophet¹. He had given them permission to lie because they were dealing with a Kafir and the lie advanced Islam. Here we have dualism. A Muslim is told not to lie to another Muslim, but with a Kafir there is an option. The Muslim can tell the Kafir the truth or he can tell him a lie if it will advance Islam. And this was repeated many times in Mohammed’s life. So much so at one point he said, “Jihad is deceit.”

BESLAN

Now let’s go back to the idea that Islam does not use terror. And let’s take another story. This one happened in Russia in Beslan², where there was a school and the school had roughly a thousand people in it including the children and the personnel. Some Muslim jihadists attacked the school and took it over. The jihadists took all of the children and put them in the gymnasium. They were kept there for days without food or water. Finally the Russian special forces decided that they needed to go in. There was chaos, and as the children jumped out the windows and ran for safety, the jihadists shot them in the back.

The attack continued. Once it became clear that they were going to lose the building, the jihadists fell back on their original plan. They had brought explosives and placed them in such a way that when they detonated them, the roof fell in on the children. This was the way that most

¹ Bukhari 5,59,369. Also: *The Political Traditions of Mohammed*, CSPI, 2006, pg. 64.

² “Carnage in Russian School Siege”, CBS News, September 3, 2004 <http://www.cbsnews.com/stories/2004/09/04/world/main641167.shtml>

of the children were killed. This was a terrible attack, but what happened after the attack was this.

Muslim scholars and Muslim imams all said the same thing, “That was not Islam. In Islam we are forbidden to kill women and children.” And that is true, there are hadith which state that women and children are not to be killed. However, there are other hadiths in which they’re getting ready to attack a tribe and the reason they’re attacking is these people are Kafirs, they had done nothing wrong. They decided to attack at night and they asked Mohammed what if they made a mistake in the dark and wound up killing women and children and Mohammed said, “They are from them.”

Well now we have a contradiction. We have Mohammed saying—do not kill women and children and we have Mohammed saying kill them, they are from them. This is dualism. We have contradictory facts, but both of them are true. The jihadists can choose whichever they want and what did the jihadists in Beslan do? They chose to kill the children. Why? They are from them. That is, they are Kafirs.

THE ETHICS OF JIHAD

In Mohammed’s time, in which he developed the ethics of jihad, he always had the Kafirs confused. The Arabs, just like everyone else, had rules for warfare. Since Mohammed was an Arab they kept expecting him to follow the rules, but Mohammed did not follow the rules. He made them up as he went alone.

So far as terror not being Islamic, Mohammed said in one of the most famous Hadiths, “I have been given five things that have never been given to anyone before me.” One of these things that he was given was that Allah allowed him to spread Islam by awe and terror.

Jihad is terror. So when Muslim scholars say terror is not the way of Islam, they are practicing deceit. Indeed the practice of deceit even has a special name in Arabic, *taqiyya*. It means sacred deception. To even have the concept of sacred deceit is an amazing ethical thought.

Here’s another example of deceit in jihad. In modern times we have grown used to the fact that a Muslim jihadist can strap on dynamite and walk into a room filled with people and kill himself and everyone else. Muslim clerics say that is not Islam because suicide is forbidden in Islam. And this is true. Suicide is forbidden in Islam. But there is a very famous Hadith in which Mohammed said that killing yourself while trying to kill Kafirs sends you straight to heaven, therefore the ethical expectation of the person who kills himself in the face of killing others is that he will go straight to heaven. He is a martyr.

In the very term martyr in Islam, we see the difference between the West and Islam, because the word martyr in Islam means someone who dies while killing Kafirs, whereas in our language the martyr is the one who is killed because of what he believes.

Here's another example of the ethical divide. Currently in America there is debate over whether waterboarding is torture. Indeed what constitutes torture is being talked about in the media. There is no debate inside the Islamic world about torturing Kafirs, and the reason is Mohammed tortured Kafirs. We know this because there's a famous story about when he attacked a tribe of Jews. After the Jews had surrendered, they took the leader of the Jews and staked him out on the ground at Mohammed's orders. The reason they did this was they knew that the Jews had a buried treasure. Mohammed had a small fire built on the old man's chest but he would not speak. He would not give up the secret of the treasure so finally Mohammed said cut him loose and he took him over to a jihadist who had lost a brother in the attack on the Jews. And he gave the brother the pleasure of killing the leader of the Jews. So as a consequence, there are no debates in Islam about whether torture can be used against Kafirs. It is Sunna. It is the way of Mohammed to torture the Kafir.

THE WHOLE TRUTH

Islamic ethics are clearly laid out in the Hadith. Here are some statements about Islamic ethics found in various traditions. A Muslim is to never cheat another Muslim in business. A Muslim does not lie to another Muslim. A Muslim does not kill another Muslim. A Muslim does not bother another Muslim's wife. These statements are very dualistic because this behavior is only reserved for other Muslims. A Muslim is a brother to other Muslims. Anyone who knows Muslims says "Wait a minute, I know a lot of Muslims and they don't lie to me and they don't cheat me in business. They don't come to work with dynamite and kill themselves and other people." This is duality. The Kafir has two ways of being treated. He can be treated just as a human being. The Golden Rule can even be applied to him if it will advance Islam, but the truth does not need to be told. The truth can be shaded. The most common form of this deceit is for Muslims to discuss only the Koran of Mecca. Only talking about the Koran of Mecca is telling a half-truth, not telling the whole truth.

In our courts, we swear to tell the whole truth and nothing but the truth. Nothing but the truth prohibits direct lies. But it's equally important to tell the whole truth because telling half a truth is just another form of a lie. So when a Muslim only discusses the Koran of Mecca, the "good"

Koran, this is a form of deceit. All Muslims obey an ethical code which is quite different from our ethical code.

Islamic ethics support how Muslims treat women. For instance, women can be beaten. Women are set apart in their own separate code. There is an ethical system for slavery. Mohammed was the perfect slave master. His Sunna laid out all the ways that slaves are to be treated. There is an ethical system for the treatment of the dhimmi, that strange political creature who is not quite a slave, but certainly not a citizen.

So Islamic ethics lie behind everything that a Muslim does, but it does bring up political questions. If a Muslim does not have to tell the Kafir the truth, why would we use Muslim translators for Arabic documents at of the FBI and the CIA? Muslim translators take an oath, but Islam has a very unique interpretation of oaths, that is, an oath can always be changed by a Muslim for something better, and there is a Hadith which explicitly states this. But the Hadith does not really say what is better. That is the choice of the Muslim. So if we have a Muslim policeman or a military man who takes an oath to serve and protect, he can change it anytime he wishes. And for that matter, this same changing of oaths is applied to political treaties. If the Muslim nation signs a treaty with a Kafir, it can be abrogated at any time as long as Islam comes out on top.

To deal with Islam, it is critical that we understand its ethics. We assume that they're the same as ours but this assumption is based upon ignorance because Islamic ethics are very different from ours. Ours are based on the unitary law of treating all people the same. Islamic ethics are based upon the idea of Kafirs and believers and having a separate set of ethics for each one. One cannot understand Islam without understanding this ethical duality.

KORAN

LESSON 11

The Koran must surely be the world's most famous book that has not been read. How many people do you know who can say "I have read the Koran and understood it"? It turns out that there are two Korans. Once you understand how they differ, you will understand Islamic duality and why Islam always has two stories about any subject.

The word Koran is an Arabic one and it means recitation. According to Islam, the Koran is perfect, complete, universal and final. It contains not the slightest error since it comes directly from Allah, the only God of the universe. It is in his exact words. The Koran was created before the universe was created and it sits on an emerald table at the right hand of Allah.

THE BOOKSTORE KORAN

The Koran we have today was created or brought together by the third caliph Uthman. It is said that Muslims were beginning to say that there were many versions of the Koran and there would soon be error. So Uthman, as absolute ruler, called in all of the Korans and turned them over to a secretary. It was the secretary's job to compile the new Koran. After it was put together Uthman did something that was very telling. He burned all the original source material.

Now ask yourself a question. Why did he burn the original source material if the reason that they had put together a new Koran was that there were variations?

As a result of the burning of all the source Korans, Muslims like to boast today that their Koran has no variations, that it was delivered in this exact form from Allah and the lack of variations shows its perfection. And then they point to variations in Biblical texts as proof of corruption of the texts.

Since Islam means submission, this argument that the Koran is perfect and the New Testament and Old Testament are corrupt and contain variations is another assertion that demands submission from the Christian and the Jew.

WHY IT IS HARD TO UNDERSTAND

The Koran contains 114 suras or chapters. If you pick up a Koran and thumb through it, you will notice very quickly that the long chapters are in the beginning and the short chapters are all at the end. That is the way that the Koran is arranged and this leads to one of the major difficulties in understanding it. Imagine if you took a mystery novel and cut off the spine and then you rearranged the chapters—you put the longest chapter up front and the shortest chapter at the back, then you took and rebound this book and handed it to a friend and told him, “This is a great mystery novel, read this.” Your friend would try to read it and say, “I can’t understand this, when I turn the page I seem to go back in time or sometimes forward in time. I don’t understand, there’s no story to this. There’s no plot.” And that is the way the Koran is arranged. Now if you take the Koran and put it in the right time order, then it is a much more logical book.

Another thing about the Koran that’s confusing is that the stories in many cases are not complete. Every story has a beginning, a middle and an end, but most of the stories in the Koran many times are like you walked in halfway through the story. You don’t know what the beginning is. This is odd since the Koran has obviously derived many of its stories from the Hebrew Bible, the Old Testament and they are wonderfully told, but not so with the Koran. There is not one really complete story in all of the Koran. There’s always something missing.

A feature that stands out is how repetitious it is. This becomes very tiring when you’re trying to read it. As an example, the story of Moses and the Pharaoh is repeated in some fashion 39 times. The repetition is so intense in the Koran that if you remove all of the repetition, it is cut in half and that does not leave a very big book, since the Koran is about the same size as the New Testament.

Something is a little odd about the stories. They fall into two classifications. There is some retelling of old Arabic stories and then there are the retelling of the Jewish stories—Adam, Noah, Moses, all of these characters appear in the Koran, but if you’re familiar with the stories in the Jewish Bible, the Torah, they’re not the same. They merely have the same characters. For instance, in the Koran it is the purpose of Moses not to free the Jews as slaves, instead to get the Pharaoh to admit that Moses is the prophet of Allah. The same is true with the story of Noah. The whole story of Noah centers around making the people of the earth admit that Noah is the prophet of Allah and because they would not admit that Noah was the prophet of Allah and do everything that he said, Allah destroyed the earth. So the stories are similar to the stories in the Old Testament, but

they've all been changed so that they proclaim one theme—those who do not recognize the prophets of Allah will be destroyed.

It becomes apparent when you read the Koran that much of it is devoted to the Kafir. As a matter of fact, 64% of the Koran is devoted to the Kafir¹. That only leaves less than 36% to be devoted to being a Muslim. And that 36% is filled with repetition. So, the Koran is not a very big book at all when you get down to what does it mean to be a Muslim. There is not enough information in it to practice the religion of Islam. For a work which claims to be complete, it is remarkably incomplete. How to be a Muslim comes from the Hadith, the Traditions of Mohammed. Mohammed is the one who tells a Muslim how to worship, not Allah.

CONTRADICTION AND DUALISM

The other thing that strikes people who press on through and read the Koran is that it is very contradictory. One verse will contradict another verse. The Koran says Allah can replace a verse with one which is better. Let's dwell on this a moment. Replace it with a verse which is better means that the better one comes later. To deal with contradiction, you need to know which verse was written earlier or later. This time order is known to scholars. Although the Koran you buy in the bookstore is arranged from longest chapter to shortest chapter, Muslims have known which the right chronological order.

This cancellation of one verse by another later verse is called abrogation. But abrogation does not cancel or negate the verse because if the earlier verse was by Allah then that verse is true because, Allah by definition, cannot tell a lie. The Koran is contradictory, but both sides of the contradiction are true.

This turns out to be an insight into the mind of Islam because it means that Muslims can hold in their mind two contradictory ideas and accept both of them as true. This explains how Muslims after September 11th were able to say Islam is a peaceful religion. A peaceful religion doesn't send out jihadists to kill 3,000 people. That is a contradiction. But if you are a Muslim you have been trained to accept contradictory facts and so as a result these contradictions do not bother you at all, they don't cause you any mental problem. The Koran is a dualistic document. This dualism runs very deep into the Koran. If you arrange it in the right time order, the Koran written in Mecca is a radically different Koran than the one written

¹ <http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevotedKafir.html>

in Medina. They are so different that you could take a class of college students and in one hour's time teach them how to pick out a verse taken at random and tell you whether it was written in Mecca or Medina. The two Korans are that different.

MECCA AND MEDINA

The earlier Koran is more religious. There are 147 different references to Hell. Over 90% of these say that the reason that the Kafir is burning in Hell is because he did not believe that Mohammed was the prophet of Allah. The remainder are people in Hell for morals charges—that is, theft, greed, hate. What does that tell us about Islamic Hell? It's a political prison for the intellectual dissenters who do not believe that Mohammed is the prophet of Allah and indeed the great majority of the Meccan Koran is devoted to that theme. Indeed the entire Meccan Koran can be summarized in one sentence: Mohammed is the prophet of Allah and if you don't believe it you're going to suffer.

Now the Koran written in Medina continues with the same hatred of the Kafir but it manifests in a totally different way. There's not much mention of Hell in Medina because a new form of suffering for the Kafir is introduced. In Mecca the Kafir suffers after he dies. In Medina he suffers in this life. He can be tortured, beheaded, robbed and worse. The Medinan Koran has the same Kafir hatred but this time there is jihad, where the Kafir suffers and dies in this life. So the Medinan Koran is very political.

The Medinan Koran introduces Mohammed's greatest innovation and that is jihad. It also introduces the dhimmi, the political subservience of the Christian and the Jew. Now as sure as someone brings up the violence in the Koran, someone is going to say "Oh, well the Koran is no different than the Old Testament, the Old Testament has a lot of violence in it as well." Yes, there is violence in the Old Testament but it's enormously different from the violence in the Koran. The violence in the Old Testament is local and temporary, it is against a neighboring tribe and for a certain period of time. This is not true of the violence in the Koran. The violence in the Koran is universal and eternal. The jihad is to go on until the last Kafir leaves the face of the earth. There's a great deal of difference between temporary, local violence and a universal, eternal violence.

Although jihad is called Holy War, it is really better described as simply political war. Why? Because the only reason in the Koran that people are attacked and killed is they do not agree that Mohammed is the prophet of Allah. That's an intellectual idea and so jihad is political war against the Kafir.

ARABIC

The Koran is an Arabic document. More than once it refers to its Arabic nature. That's very clear. Since the Koran was written before the creation and in the Arabic language, that implies that Allah is an Arab. This is a very important part of the Arabic hegemony, that is, the Arabic culture must dominate all other world cultures.

When you bring up something negative about the Koran, a Muslim quickly responds, "Oh, but did you read it in the Arabic?" And then he will say, "Well you can't really understand the Koran unless you read it in Arabic." Now let's stop and think about this statement for a moment. The Koran claims to be universal. That is, it applies to all people. But since only a small portion of the world reads Arabic that means these ideas must be understandable in languages other than Arabic or they would not be universal. So which is it? Can the ideas be understood in any other language or not, because if the ideas in the Koran cannot be understood in other languages, then the Koran is not universal.

The other weakness to the, "Oh, but you don't understand Arabic" is this. The great majority of Muslims today don't speak Arabic, so the Koran has been translated into their language and they're fully practicing Muslims.

Now, many Muslims recite the Koran in classical Arabic, but the classical Arabic is not the Arabic language of today. Languages change over time and a modern Arab cannot pick up a random Koran verse and read it and understand it. It's like if you study Chaucer. Chaucer wrote in the English of his day, but the English is very difficult for us to understand. It is the same with a native Arab speaker picking up the Koran and reading it. He, too, is not fully aware of what it means. He, too, has to have the classical Arabic translated into modern Arabic. The fact is that Arabic is no barrier to understanding the Koran. It's been translated into many languages.

In the end, the Koran is a document about the Kafir. Sixty-four percent of it is about hating the Kafir and how the Kafir must be subdued, therefore the Koran is primarily a political document, not a religious document.

THE IDEAS OF THE KORAN

Now what does the Koran bring to the table that is new? It brings two new ideas. Mohammed is the prophet of Allah, and jihad can be practiced against those who do not believe. Everything else in the Koran is derivative. There are old Arabic stories from the Old Testament that have been reworked, ideas from the Zoroastrian religion, and ideas from the local

Arabic religion at the time of Mohammed. It is interesting that the Koran claims to be the work of a universal God, but the horizon of the Koran goes no further than Mohammed's eyes.

THE SOLUTION

Until recently the Koran has been a document that is difficult to read. That is no longer true. A *Simple Koran* arranges all the verses in the right order and they've all been grouped so you eliminate most of the repetition, and Mohammed's life has been woven through the *Simple Koran*, so the reader can see that although the Koran claims to be a complete document, there are many, many things in the Koran that cannot be understood unless one knows the life of Mohammed. For instance, which verse comes earlier, which verse comes later? If you know Mohammed's life, it is easy to tell which one is earlier and which one is later. It is Mohammed's life that gives meaning to the Koran. The Koran cannot be understood on its own. And yet, it claims to be complete.

Here's a small example. In the Koran there is a remark about the destruction of the palm trees. The verse just comes out of nowhere. If you weave Mohammed's life into the Koran then you know what it means. Mohammed was given authority to burn the palm trees, because it was only a few days earlier that he had attacked the Jews. They had a date palm plantation which he burned, contrary to the rules of war. The Arabs condemned him for violating the rules of war. Hence, the Koran declares that it was good to burn the palm trees.

This is an example of how Mohammed's life gives meaning to the Koran and indeed when Mohammed's life is woven into the Koran, the Koran becomes an epic story. It depicts Mohammed's rise to power from being an orphan and a businessman to the supreme ruler of all of Arabia with a goal of becoming the supreme ruler of all of the world. So the Koran is a great epic story. You should read it and understand it.

The Koran has been made to seem complicated. It is actually a simple text that contains only two new ideas—Mohammed is the final prophet and jihad may be used to harm Kafirs. The main idea in the Koran is the division of humanity into believer and Kafir and the triumph of Islam over all Kafirs.

Note: An *Abridged Koran* is identical to A *Simple Koran* except all of the repetition has been removed. A *Two Hour Koran* is more condensed version.

SUBMISSION AND DUALITY

LESSON 12

Islam is based upon two principles—submission and duality. When you understand how these principles work you'll understand the political doctrine of Islam.

Islam's first principle is submission and that is declared in the very name Islam and Muslim. Islam means to submit and Muslim is one who has submitted.

Islam is a chain of submission. The ranking of authority is Allah, Mohammed, the Muslim, the Kafir, the dhimmi and the slave. In this country we are beginning to see how submission works. We're not as far along as Europe, but Muslims have immigrated here and have started making their demands. The first thing they have demanded is that the textbooks of America must conform to their way of teaching about Islam. No Kafir is allowed to write in the textbooks of America something that is critical of Islam. It all has to be vetted by Islam. Our textbook system has already submitted.

DUALISM

But submission is not enough to explain the success of Islam. Its most powerful principle is duality. Duality is the second major principle of Islam. We see duality in how the Koran and Mohammed's life are divided. First comes Mecca, where Mohammed is a religious preacher, who says that you have your religion, I have mine. Then comes Medina and jihad. You must submit in this life or Islam has the option of harming you. The two positions contradict each other, but both of them are equally true.

This duality explains Islam's overwhelming success. Islam has two phases that it manifests to the world. The face of Mecca and the face of Medina. Medina is the violent phase, the political phase. Mecca is the nice phase. What we have is that the Koran of Mecca is used as a shield. It's the Teflon coating. It's the public face of Islam. Mecca is what Muslims always talk about when they talk about Islam to Kafirs. This duality, this subtlety is what makes Islam so powerful because you can't just jump up and condemn Islam as being totally violent. Most Muslims are not violent at all, so therefore this charge doesn't work.

Duality is when Muslims say that anything that is based upon the Koran of Medina is not the real Islam—Osama bin Laden, 9/11, al Qaeda—oh that's not the real Islam. But the duality of Islam is that two contradictory things are both true. The Muslim friend, the nice Muslim at work, they're part of Islam. The real Islam actually includes the Muslim friend and Osama bin Laden. The real Islam includes the Koran of Mecca (religious) and the Koran of Medina (political).

When something dreadful happens such as the 9/11 destruction of the World Trade Towers, the London bombings, the Mohammed cartoon riots, Muslims say, "Oh, that is not the real Islam". It is, but they do not protest, they merely deny. Why don't they protest against the Medinan Muslims, the jihadists? Because they are outranked. The Medinan Koran that celebrates war and political power is higher and more powerful than the Meccan Koran.

THE WHOLE PICTURE

We need to see the entire truth of Islam—the whole truth, not the half-truth. That is the reason that understanding the principle of duality is an absolute necessity. If you do not understand the principle of duality, you will always be fooled by the Koran of Mecca.

Let's see how duality can work in real life. There is a retired military man who is a devout Christian. He had some Muslim friends. They pointed out to him the verses in the Koran of Mecca that sounded very good to him and they said, "This is Islam." He says, "This is very good. This is like Christianity. I like this. And besides, the Muslims are such moral people, they don't drink, their women are very modest, they don't gamble. This must be the real truth of Islam." And off he goes into the market place of ideas proclaiming that Christianity and Islam are perfectly compatible. Indeed they're like brothers. Because of duality he does not understand that there is another truth, the truth of Medina. But his logic is a Western logic and it works like this. The jihad is contrary to the peace of Islam, so the jihad must be false because I believe in the truth of the peace of Mecca. Dualism has fooled him.

But dualism is used in all the words of Islam. They use the same words we do but they have entirely different meanings. Let's take for an example the word peace. Salaam. Now that sounds very nice, but when you understand what Islam means by peace it's not nice at all.

Peace in Islam comes only after you have submitted to Islam. The submission can be brought about by jihad. So here we have again the Koran of Mecca covers the Koran of Medina. That is, our common understanding

of the word peace hides the fact that jihad can be used to achieve Islamic peace.

Here's another example of dualism—women's rights. Muslims are very quick to use the phrase women's rights and say that, Islam grants women rights. And this is true, but they are the rights to be beaten, the rights to inherit half as much, and the rights to have their testimony be worth half that of a man in court. This dualism allows a Muslim to look straight at a problem and not see the other half. After 9/11 Muslims protested, "Oh we are the religion of peace." They were able to maintain that because they're so used to having a dualistic view. They can accept the religion of peace as being absolutely true, whereas they know that jihad is one of the teachings of Islam. Dualism allows a Muslim to have a totally compartmentalized mind in which the Koran of Medina never interferes with the Koran of Mecca. But deep within the political doctrine of Islam we have duality and the Kafir.

Jihad demands complete submission from the Kafir and creates the Kafir as a completely separate social and political class. Islam allows its women to be beaten. Submission—Duality. Islam has separate set of rules for women and Kafirs.

HOW IT WORKS

Let's take a look at how the principles of submission and duality work with so many Islamic concepts. We've already discussed Islamic slavery and its fundamental principles. Submission and duality explain the whole process of slavery. Who submits more than a slave? Who is so separate and apart from us? Slaves fall under a separate moral code. So submission and duality completely explain the ethics of slavery.

We have the duality of a social and political class in the dhimmi who exists within an Islamic political system in which he is subjugated and not given full legal rights.

And of course the grand duality of all Islam—Mecca and Medina. Mecca must submit to Medina and the duality here is that you have two separate Korans that contradict each other, but both of them are completely true. We see submission and duality in Islam's ethics where we have one set of rules for the believer and another set for the Kafir. Islamic politics are dualistic. Mohammed, of course, is the chief dualist. His life was divided into being the preacher, and then the successful jihadist-politician. Now Islam says it worships one, and only one god, but that god, Allah, is the God of duality and the God of submission whom everyone is to fear. The Koran says over 300 times that we are to fear Allah.

THE GOLDEN RULE AND ISLAM

Once you understand duality and submission, you really no longer have any need of the doctrine because everything that happens in Islam can be explained by those two principles.

Every political system has fundamental principles that underlie it. Our political system of democracy has the Golden Rule as a foundation. The Golden Rule underlies our goals of government. It is our moral and political guide. Treat others as you wish to be treated. We use the Golden Rule to criticize our own behavior. When we can clearly point out that something is unfair and abuses others, then the Golden Rule is the principle we use to fix that. It is our guiding principle, even if it is not something that we can always fulfill.

Islam denies the truth of the Golden Rule because the Golden Rule is the same for every person and Islam has two sets of behavior—one for the Kafir and the other for the believer.

We need to understand that there cannot be a compromise between submission and duality and the Golden Rule. We would like to think that everyone can coexist peacefully, but Islam does not work like that. Islam demands submission. There is simply no compromise between a system that wants to use the Golden Rule and be democratic and another system which says that everyone has to submit. When they say everyone has to submit, Islam means everyone. Let's take some political examples.

What we now call Afghanistan used to be a Buddhist nation. It was a nation of peace and wealth. Then Islam invaded. Today in Afghanistan there is not a single Buddhist to be found. Not one. The only place you can find any Buddhism in Afghanistan is if you dig into the dirt like an archaeologist.

Islam keeps working until 100% of a civilization gives way to Islam. Today in Turkey it's 99.7% Islamic. Islam is working very hard to make sure that the other 0.3 of 1% disappears. Over a period of time every single Christian in Turkey will be gone. They will have immigrated or been killed in a street riot. Islam does not cease until submission is 100%. The entire time that it's making the Kafir submit, it keeps proclaiming the truth of Mecca.

The principles of submission and duality contradict and deny the Golden Rule. We're going to have to study the laws of duality and submission. Once you understand duality you will understand that Islam is grinding away very slowly at our own democratic rights.

THE THOUSAND YEAR PLAN

Islam has an overwhelming advantage over the Kafir. Islam has a thousand year plan. Duality and submission are part of the thousand year plan. Islam's duality and submission are like gravity. It never sleeps. It's always there. Always pressuring, always pushing. Submission must occur with the Kafir. If not now, tomorrow. Islam is very patient. Mohammed said in war patience is a virtue. Muslims study Mohammed and know that submission may take time, but Islam is very patient.

In Turkey it's taken them 400 years to get to the 99.7% mark of Turks being Muslim. They're not in a hurry. They can keep fooling the Europeans and say we're very democratic, but there you have another use of the word by Islam that does not mean what we mean. True democracy is not what Islam practices. True democracy would mean that the Kafir has an equal say with the believer. The Koran of Medina says that cannot happen. The Kafir must submit to the Koran of Medina. So democracy in Turkey is a sham and a fraud. It is a tool used to make the Kafir submit. Turkey's public face to the political councils of Europe is the Koran of Mecca. Turkey stands up and says we are a modern state—the veil or Teflon coating, the Koran of Mecca. Meanwhile the sword of the Koran of Medina is working. More Christians immigrate from Turkey all the time, just like they do in Iraq. In Iraq they form 3% of the population and 30% of the migrants because they're unable to deal with submission in Iraq.

But in our country which is still yet free of duality and submission, we keep believing the Koran of Mecca. We are historically ignorant of the Koran of Medina and the principle of duality. The sweet words of the Koran of Mecca pour out of our media and our universities and our politicians' mouth, and we think we don't have to worry, a peaceful Islam is here, a reformed Islam is here, we can relax, we can go back to sleep.

TEARS OF JIHAD

LESSON 13

The Tears of Jihad refers to the deaths of 270 million people over a 1400 year period. They were all killed for the same reason. They did not believe that Mohammed was the prophet of Allah.

IT STARTS

After Mohammed died, Abu Bakr was elected caliph, Supreme Ruler of all Islam. He was to provide both spiritual guidance and political guidance. So he was a combination of pope and king. Abu Bakr spent his three years in office making sure that Muslim Arabs did not leave Islam. An apostate is one who wants to leave his religion and it is a capital offense in Islam. The apostasy wars continued during his entire time in office.

Umar was the second caliph after Abu Bakr died. He picked up where Mohammed left off because Mohammed's last efforts were all directed towards attacking the Christians north of Arabia. They were Kafirs. They had not submitted to Islam.

At this time, the Middle East was not remotely what we think of now. It was basically a Greek culture. The Greeks were sailors and businessmen, and the Greek culture spread all around the rim of the Mediterranean, including Syria and Northern Egypt. North Africa was a Greek culture. And, of course, all of Anatolia (Turkey) was Greek. It was a highly sophisticated culture but it had overwhelming problems: age, degeneracy and decay.

The Greeks had been at war with the Persians for a long time. This continual war left both the Persians and the Greeks weak, so the 900 year rule of Greek culture in the Mediterranean was coming to an end. The Greeks were also very divided along religious lines. Christianity had several variations and the Greeks in Constantinople had a different kind of Christianity than was practiced in Jerusalem, Syria and Egypt. These divisions were strong enough to cause ill will. So this was the world that Umar invaded and conquered.

The conquest went so fast that Umar was not really left able to govern what he had, but he now had enormous wealth because Syria, Persia, Iraq, Egypt and North Africa all fell in thirty years time. All of the Greek

culture except that which was in Anatolia was destroyed. An entire new world order came about.

THE DHIMMI

At first the Christians were left pretty much to govern themselves and only send taxes to Medina. After the consolidation of the empire under Uthman (the third caliph), things began to change. Islam was no longer conquering more territory, instead it was consolidating. The age of the dhimmi had arrived. Being a dhimmi involved paying heavy taxes, but it also began to involve being a second class citizen in your own home country. In Egypt, for instance, the Coptic culture was especially despised. Now the Copts, the descendants of the Pharaohs, were Christian. Islam invaded a Christian and Coptic Egypt. Today Egypt is Arabic and 90% Muslim. Centuries of being a dhimmi annihilated Coptic culture. That was the life of the dhimmi.

North Africa became Islamic. Six hundred years of Christianity disappeared. The culture of the Greeks, the Romans, the Europeans, was all annihilated. Then the pressure started up against Greek Anatolia.

Now then everywhere the Muslims looked, they saw Christians who were wealthy, educated and very sophisticated. The Arabs were none of these things. The 900 year old world of the Middle East completely changed. And notice something, it has not changed in the last 1400 years except to become even more Islamic.

The Christians had no idea what hit them. They never called the invaders Muslims; instead they called them Arabs or Saracens. A Christian bishop of Jerusalem in the year 637 wrote of the “villainous and God hating Saracens” who burned cities, destroyed crops, set churches on fire, and left a train of destruction.¹

From the beginning, the Christian leaders showed an incomprehension about the jihadist invasion. They called the invaders all manner of cruel names, except Muslim jihadists. Church leadership blamed the invasion on evil, but not Islam. From the very beginning, Christians were unable to look Islam in the eye and call it for what it is. Little has changed in Christian leadership in 1400 years.

Christianity has always been marked by divisions. When the members of one group of Christians saw another group destroyed by jihad, they reasoned that God was punishing those other “false Christians”. Of course,

¹ *The Legacy of Jihad*, Andrew Bostom, Prometheus Books, 2005, pg. 386.

only a little time later, they became the victims, as well. Again, there was no comprehension of the true nature of Islam.

After conquest, Islam controlled the Christian leaders by force. Orthodox patriarchs such as Alexander II and Christopher of Antioch were murdered for the good of Islam.²

Local Arabs helped the Muslims to invade what is now Iraq, a Christian nation. Muslims destroyed monasteries, killed monks, burned churches, and forcefully converted Christians. All of this took place in the years 635 and 642.³

Islam invaded Palestine, Syria, Mesopotamia, Persia and Armenia. The country side suffered raids. Those who escaped were enslaved, the women raped and a fifth of the booty sent to the caliph. Jihad paid its own way as it went.⁴

After conquest came the dhimmi status, a semi-slave. They could still have their church buildings, those that were left. Christianity could not be seen or spoken of beyond the church or the home. For a Christian to try to convert a Muslim was a death sentence.

Christians were actually forbidden to read the Koran. This element is important because it helps to ensure the ignorance of the Christian. This has had a 1400 year effect. Christians or other Kafirs still do not study either the history or the doctrine of Islam. Not to study the history or doctrine of Islam makes anyone including, a Christian, a dhimmi.

Dhimmitude starts with ignorance. The cure for dhimmitude is knowledge. Once a dhimmi becomes aware of the doctrine of persecution and the history of persecution, the dhimmi's eyes are opened and the dhimmi becomes a Kafir.

The destruction in Anatolia took several hundred years. We have one accounting from a Muslim historian who gladly reports the destruction of 30,000 church buildings.⁵ Now some of the better church buildings had a special fate reserved for them. Those sites became mosques. When it conquers, Islam has built its mosques on top of where the best church building or temple was. It is ever thus because this is the way of Mohammed or Sunna.

2 Ibid, pg 394.

3 *The Decline of Eastern Christianity*, Bat Yeor, Associated University Press, 1996, pg. 46.

4 ibid, pg. 47.

5 *The Legacy of Jihad*, Andrew Bostom, Prometheus Books, 2005, pg. 392.

MOHAMMED AND RELIGIOUS DESTRUCTION

Destroying religious art is also the way of Mohammed. As soon as Islam conquered any town, the churches were desecrated. The Christians could move back into them later if Islam decided to let them stand. Art, in particular religious art, is an affront to Islam. Mohammed's first act on returning to Mecca, after he prayed, was to destroy all the religious art¹. We see this along the silk route where all of the Buddhist murals in caves have had the eyes pecked out and the mouth taken out.

There was an interesting side effect for those who had already been conquered as the conquest ebbed and flowed in Constantinople. If the Arabs lost a battle in Constantinople, there would be riots of anger that the Christians had beat the Muslims and the Christian dhimmis would be killed.

This persecution was what set the stage for the Christians in the Middle East to cry out to their brothers in Europe. So the history of the crusades is one of the few times where Christians tried to help other Christians in the Middle East. The Crusades should be studied to see what can be done now to help Christians against Islam.

ASIA

In the East, jihad was not just against the Christians: it was against everyone. The Persian Empire at this time had already been crushed. Zoroastrianism, the religion of the Persians, was annihilated. It was annihilated to such a degree today that historians are not really sure of the true nature of the Zoroastrian religion because so many of their sacred texts were destroyed.

Islam moved towards Hindustan. Due to jihad, what we think of as India today is about half of its original territory. But on the way to Hindustan, Islam stopped off in Afghanistan and destroyed the Buddhism that was there.

They then turned to the Hindus. The attack against the Hindus was similar to the ones against the Christians, Buddhists and Persians. When Islam started attacking the Persians, there was a parlay, a conference before the battle, and the Persian general asked "Who are you and why are you here?" because the Persians had never really fought the Arabs. And here, in a hadith, is what Islam told him. "Our prophet, the messenger of our Lord has ordered us to fight you until you worship Allah alone or pay

¹ *The Life of Muhammad*, A. Guillaume, Oxford University Press, 1982, pg. 552.

the *jizya*, the dhimmi tax, and our prophet has informed us that our Lord says whoever amongst us is killed shall go to paradise and lead a life of great luxury. Whoever amongst us remain alive will become your master.”² This is the perfect statement of jihad.

The reason for invading Hindustan was exactly the same reason as invading Persia and it was the same reason for invading Anatolia (Turkey) and the Middle East. It’s important to realize this because many times people think that when the Muslims invaded maybe the people there got what was coming to them in some way. No, their only fault was to be Kafirs.

THE ANNIHILATION OF THE HINDU

Just as the culture of the Middle East was crushed, the culture of the Hindu was crushed. You need to know that the Hindu that we see of today is not the Hindu before Islam. Islam changed the Hindu. Before Islam the Hindus had been a proud culture. They were a leader in intellectual theory, mathematics and philosophy. And they were very wealthy.

Hindustan had been an Empire for a thousand years and it had been relatively peaceful. In times of peace you accumulate great treasure. That was one of the things that happened in Afghanistan with the Buddhists. They were very prosperous because they had given up war. It turns out that the Buddhists teach us what happens when you deal with Islam on the basis of peace. What happened to the peaceful Buddhist was that the pacifists were annihilated. Witness the fact that half of the Hindu culture still remains behind because it had a warrior caste. None of the pacifist Buddhist culture remains in Afghanistan.

There were three waves of jihadic invasion into what we now call India. The first battle in 712 AD was at Debal, near Karachi. All males over the age of 17 were murdered and the women and children put into slavery.³

The second wave came in 1000 AD into northern India. The third wave came in 1206 AD. The brutality was massive. Death, rape, enslavement and civilizational annihilation were the results.

In the end the Hindus were crushed. Half their territory was gone. They were sold into slavery. There are some remnants of this in the geography books. In Afghanistan there is a mountain range called the Hindu Kush. Hindu Kush means the funeral pyre of the Hindu.

² *Sahih Bukhari* 4, 53, 386

³ *Islamic Jihad*, M. A. Khan, iUniverse, 2009, pg. 194.

GHANDI, THE PIOUS TRAITOR

What we now call Pakistan was an original part of India. The British partitioned Pakistan from India so that it would become purely Islamic. It led to the destruction of about a million Hindus in the partition that led to the creation of the state of Pakistan.

It was Ghandi, the secular saint, whose pacifism and dhimmitude lead to the deaths of the million Hindus. It was Ghandi, who said that although all of the Hindus had to leave Pakistan, none of the Muslims in India had to leave. Today, Muslims are devouring India from the inside. Ghandi was the great betrayer of Hindu culture.

Both Ghandi and the Buddhists of Afghanistan show how pacifism leads to total annihilation in the shortest time.

At the other end of India in Bangladesh the Islamization goes on still today. In 1947 Bangladesh was still about one third Hindu. Today it is about 9% Hindu.¹ And that reduction has come at a terrible cost. Women and men who are left in Bangladesh are persecuted on a daily basis, dreadfully, and the police turn a blind eye when some Muslim throws acid in a Hindu woman's face. Why does he throw the acid? Her face isn't veiled. The police will not investigate because the police are Muslim.

We do not have time in this brief accounting to tell the terrible story of the conversion of Anatolia to Turkey. Nor do we have time to tell the terrible persecution of the Orthodox Christians in Eastern Europe.

JIHAD TODAY

The first September 11th was in 1683 when the Europeans drove the Muslims from the gates of Vienna. Of course some years later we would have another September 11th. Now what is important about that is this: Islam never forgot that on September 11th they had been turned back from the gates of Vienna and the proud Turkish Army defeated. They never forgot.

In America we had no idea why that date was chosen. We were clueless and in that ignorance we see the nature of Islam and the Kafir. The Kafir never remembers the history that went with the expansion of Islam. Islam never forgets. If we are not to submit, we must learn before we can remember. And we must educate others to open their eyes to the history of political Islam.

¹ [Bangladesh Bureau of Statistics] UK Border Agency, Bangladesh, August 11, 2009 http://www.ecoi.net/file_upload/1226_1252051940_bangladesh-190809.pdf

Since 9/11 there have been more than 16,956 jihad attacks.² All of this suffering goes on around the world and you never hear about it because our press does not want to report the terror of what is happening politically around the world with Islam.

But we can't blame our press because none of our schools, not even the Christian schools teach the dreadful history of the destruction of 60 million Christians. No schools teach the deaths of 10 million Buddhists, 80 million Hindus and 120 million Africans.

If we don't know the history we are doomed to repeat it. Islam continues to kill the Kafir and the Kafir just says, "Oh well, we'll take care of that problem by pretending it is not there. We absolutely refuse to admit that this is a culture that is devoted to the annihilation of our Kafir culture. When you go to Iraq, you don't find a Christian Iraq. When you go to Egypt, you don't find a Christian Egypt. They are both Islamic.

There's only one way to stop this. The history of the Tears of Jihad must be taught in Kafir schools. How can it be that the history of the expansion of the empire of Islam is treated as a glorious history and the history of suffering, the suffering of the dhimmi and the death of 270 million never reported? Until this changes we are doomed to continual annihilation both here in America and abroad.

2 <http://www.thereligionofpeace.com>. The date of the record is March 19, 2011.

CONCLUSION

LESSON 14

Kafirs have a basic instinct when faced with Islam—let's make some compromises. We will do things your way: Islam can reform and life will be good.

We must go through all of the steps of compromise to see why it will not work. In particular, we must see why reform is a logical impossibility. And last, but not least, we must see why the “good” Muslim cannot and will not help to achieve a solution.

But since most Kafirs don't know anything about the history of Islam, they think that we will work this out like we always have. We will find a compromise. After all, in Kafir civilization, progress is made through teamwork and compromise. The first and crucial error is thinking that Islam is analogous to our civilization and that our rules apply to it. Let's compare the ideals of Islamic civilization with our civilization's ideals.

COMPARING IDEALS

Freedom Of Expression

First, the ideal Muslim has no freedom but is a slave of Allah and the Sunna. There is no freedom of expression because that would mean that you could disagree with Islam. There can be small cultural choices, but there are very strong boundaries to Islam.

Mohammed laid the perfect example of freedom of expression when he finally gained power in Mecca. In the beginning when he had no power in Mecca, he allowed argument about his doctrine. After he was driven out of Mecca and later returned as its conqueror, he issued death warrants against all of those who had disagreed with him. When Mohammed died, there was not a single person left in Arabia who disagreed with him. Intellectual subservience to Mohammed/Islam was total. The Sharia denies freedom of expression. Islam tolerates discussion of Islam only when it is getting started and is politically weak.

Freedom Of Religion

If you are a Muslim and want to leave Islam, you become an apostate. An Islamic apostate can be killed. An apostate is worse than a Kafir. The Koran says that apostasy is a crime worse than mass murder.

But doesn't Islam preach that Christians, Jews and Muslims are all members of the Abrahamic faith? Is that not freedom of religion? But look more closely at what Islam says about Christians and Jews. Islam teaches that true Christians are those who say that Jesus was a Muslim prophet; there is no crucifixion, no resurrection and no Trinity. The only true Jews are those who admit that the Torah is wrong and that Mohammed was the last in the line of Jewish prophets. Otherwise, you are not a Christian or Jew in the eyes of Islam. So much for tolerance. In Islam the only real Christians and Jews are dhimmis, since they must declare their own scriptures to be corrupt and that Mohammed is the last prophet of both Jews and Christians. Those who don't are not true Christians and Jews by Islamic standards, but Kafirs.

And what about the atheists, Buddhists, Hindus, Jains, and on and on? They are all hated Kafirs just like Christians and Jews.

If there is freedom of religion, explain how every Muslim country becomes totally Islamic after enough time? Explain this in terms of freedom.

Slavery

The Koran sanctions and encourages slavery. Mohammed was the perfect slave owner, slave wholesaler, slave retailer, slave torturer and sex slave user.¹ Even though Islam sold Americans every slave, Islam has never acknowledged this fact nor apologized. None of this history can be found in a textbook.

Criticism

In our culture, we have the ability to criticize our own actions and the action of our political and religious leaders and correct mistakes. Criticism of Islamic religion or politics by Muslims is rare and can lead to a painful end.

Freedom of the Press

Due to the publication of the Danish Mohammed cartoons, buildings were burned, people were killed, and almost no newspaper would reprint

¹ Mohammed and the Unbelievers, Bill Warner, CSPI Publishing, 2006, pg. 154.

these political cartoons. You can say anything you want about Islam as long as Islam is not offended. Freedom of the press is forbidden in Sharia law.

Equal Justice Under the Law

The Koran specifically says that justice is served with different penalties for Muslims and Kafirs. A Muslim is not to be killed in retaliation for killing a Kafir. A Kafir may not testify against a Muslim in Islamic law. The entire Sharia law is based upon one set of laws for Muslims and another set of laws for Kafirs.

Ethics

Our ethics are based upon the Golden Rule, with all people considered equal. Islam is based upon dualistic ethics, with one set of rules for Muslims and another set of rules for Kafirs. Kafirs are hated by Allah and are targeted for annihilation by Mohammed. Kafirs must be subjugated. Islamic ethics are dualistic—Muslims are treated well and Kafirs are treated as second-class citizens or worse, if it is deemed necessary.

Women

In Islam, women are subjugated to the males. In court they are treated as half of a man and they are equal only on Judgment Day. Both the Sunna and the Koran say that wives can be beaten.

Torture

Torture is allowed in the Sunna and the Koran recommends cutting off hands and feet and crucifying Kafirs. Mohammed repeatedly tortured Kafirs, even to death. Torture of Kafirs is Sunna, the way of Mohammed.

Separation of Church and State

Our Constitution separates the church and state, but Islam demands that religion and state be combined as one unit. Sharia law includes both religious and secular law without distinction. Islam is a theocracy.

Friendship

Surely friendship is one of the most basic aspects of being human. But Mohammed was never the friend of a Kafir. His uncle, Abu Talib, adopted him, raised him, taught his business trade and protected him from harm by the Meccans. When he died a Kafir, Mohammed's first words were to

condemn him to Hell. There are 12 verses in the Koran that say that a Muslim is not the friend of a Kafir.

Human Rights

There are no human rights in Islam, because there is no humanity in the Koran, just believers and Kafirs. Kafirs have no rights. Kafirs are hated by Allah and are lower than animals.

Since Islam does not have a point of agreement with our civilization, there is no way to find any compromise. Islam is not part of our civilization and does not play by our rules. How do you compromise with a civilization based on the principles of submission and duality?

REFORM?

The magical thinking of many intellectuals is that Islam can be reformed, like Christianity and Judaism experienced. This sounds great. Islam changes its ways and settles down to live among fellow humans.

Only this will not work because Islam was designed so it could not be reformed or changed. Why do we want to reform Islam? Do we care if Muslims pray three times a day instead of five times? No. The only reason we want reform is because of the violence against us. We do not want to reform the religion of Islam; we want to reform political Islam.

THE PROBLEMS OF REFORM

The Koran is perfect, complete and universal. The Koran says that Mohammed is the perfect model of a Muslim. The first problem is the perfection of the Trilogy—a perfect Koran and a perfect Sunna. How do you reform perfection? Why would Muslims want to improve perfection? If you take something out of the Koran, was the item you removed imperfect? If so, then the Koran was not perfect. Do you see the problem with reforming perfection?

The other problem with reformation is the amount of detail in the Sunna. The Sira is 800 pages long and Mohammed is on every page. Then there are the 6800 hadiths in Bukhari. The Sunna is vast and covers the smallest detail, down to how many times to breathe when you drink a glass of water.

There is too much material for the doctrine to be reformed. For instance, 67% of Mohammed's prophetic career is about jihad¹; it is not as if

1 http://cspipublishing.com/statistical/TrilogyStats/Percentage_of_Trilogy_Text_Devoted_to_Jihad.html

you can turn a blind eye to a few items and achieve reformation. Cutting out 67% of the Sira does not reform it but creates a completely new text.

Islam will never eliminate the one concept that has brought it success, jihad. All of Islam's success has been based upon political submission, dualism and violence. Demanding the Kafirs' submission and using violence works for Islam. The violence is not going to stop because it has worked for 1400 years and is working better today than any time in the past.

THE GOOD MUSLIM

There is an attempt to make the problem of Islam go away by thinking that it is the “good Muslim” who will save the day. What is a good Muslim? What an apologist means by a good Muslim is one who is pleasant. But that point of view is not Islamic. Islam is the one and only basis of determining what a good Muslim is. An apologist's opinion of “good” is not relevant to anyone, except to the apologist and his friends. Islam says that a good Muslim is one who follows the Koran and the Sunna. That is the one and only criteria of being a good Muslim.

Apologists think that good Muslims are a proof of a “good” Islam and that the doctrine makes no difference. Oddly enough, Muslims do not agree with this. Muslims have one and only one definition of what a “good Muslim” is, one who has submitted to Islam and follows the Koran and the Sunna. The cause is Islam; the effect is Muslim. Apologists think that Islam submits to Muslims, but apologists are ignorant, free of facts, and in the soil of ignorance, any fantastic flower grows.

There are three kinds of Muslims. The first kind is the Meccan Muslim, a Muslim who is primarily a religious person without the jihadic politics. A Medinan Muslim is a political Muslim. Then there is the Muslim who follows the Kafir Golden Rule, instead of Islamic ethics.

A Golden Rule Muslim is one who is an apostate to some degree. Maybe the Golden Rule Muslim drinks beer or doesn't go to the mosque. All Muslims have some Kafir in them. The Kafir civilization has much to offer. Some Muslims prefer Kafir civilization to Islamic civilization in many ways. The assumption that every Muslim represents Islam in all that they do is wrong. There are many people who are good people who call themselves Muslim, but their goodness comes from their humanity.

EDUCATION

We have to ask this question. Why do our tax dollars fund universities that do not teach the doctrine of political Islam? It is not taught at any university. How can this be? Why can't our tax dollars be used to teach the

CONCLUSION

history of 270 million dead? Why can't our tax dollars be used to teach the real complete history of slavery?

By educating yourself, you are making a difference. By encouraging others to learn about political Islam, you can make a huge difference. This war is not a war against terrorism. This war is a war against ignorance. And the enemy is not Islam. Islam is simply a doctrine. The enemy is our own passive ignorance. We must do battle against ignorance.

It is not that Islam is so strong. The problem is that our ignorance makes us weak.

FOR MORE INFORMATION

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You Tube: Political Islam

GLOSSARY

ablution, a ritual washing to become clean for religious acts.

abrogation, the Koran is filled with verses that contradict each other. The doctrine of abrogation is that the verse that is written later is better than the earlier verse.

Abu Bakr, Mohammed's closet Companion and his father-in-law, the first caliph.

Abu Talib, Mohammed's uncle, who adopted him, taught him how to be a caravan trader, and protected him in his role as a tribal elder. He died a Kafir and was condemned to Hell by Mohammed.

ahadith, the Arabic plural of hadith; hadiths is used in English.

Aisha, Mohammed's favorite wife of the harem. He married her when she was six and consummated the marriage when she was nine. She was eighteen when he died. Many of the hadiths are from her.

Ali, Mohammed's cousin and son-in-law. He is considered the head of the Shia sect and was the fourth caliph (the first caliph, according to the Shias).

Ansars, the Helpers. The Ansars were the first converts in Medina and gave money and shelter to the Muslims who left Mecca to go with Mohammed.

apostate, one who has left a religion, in particular, Islam. The Koran says that apostasy is the worst sin possible. It is far worse than mass murder. Mohammed and Abu Bakr killed apostates.

Black Stone, a dark stone, roughly seven inches in diameter. It is set into the corner of the Kabah in Mecca. It was there before Mohammed.

caliph, a political and religious leader of Islam, roughly a pope-king.

circumambulate, to move in a circle around the Kabah while praying.

companion, one who knew Mohammed. When spelled Companion it refers to most important companions: Abu Bakr, Umar, Uthman and Ali.

Copt, Copts were the original Egyptians, their ancestors included the pharaohs.

dhimmi, a Kafir who is “protected” by Islam. A dhimmi has no civil rights, for instance, cannot testify in courts against a Muslim. Today, a dhimmi is a Kafir who defers to Islam, an apologist for Islam.

Five Pillars of Islam, praying five times a day; paying the *zakat*, the Islamic tax; fasting during Ramadan, going on pilgrimage to Mecca; and declaring that there is no god, but Allah and Mohammed is his prophet.

Gabriel, an archangel of Allah, who relayed the Koran to Mohammed.

ghira, absolute control of a woman’s sexuality in all of its forms is part of a man’s ghira (pride, honor, self-respect and sacred jealousy).

hadith, a Tradition, or small story, about what Mohammed said and did.

Hadith, a collection of hadiths.

haj, (hajj), the pilgrimage to Mecca.

Helpers, the first Muslim converts of Medina who helped the Muslims who came from Mecca, known as the Ansar in Arabic.

Holy Spirit, the archangel, Gabriel, in Islam.

Hudaybiyya, an area near Mecca. It is famous because Mohammed was recognized as a political leader when he signed a treaty there. It is important to Kafirs because Mohammed showed that Islam only enters into treaties when weak and will break them when it becomes strong.

imam, an Islamic religious leader of the Sunni sect.

migrants, those who left Mecca with Mohammed.

isnad, the chain of witnesses who relayed a hadith. The source person must have personally heard and saw what they reported. The hadith were recorded 200 years after Mohammed’s death, so there is a long chain of who said what to whom.

jihad, struggle, also fighting in the path of Allah. It is much more than killing or war. All effort for the supremacy of Islam is included. Writing a

letter to the editor about Islam, making demands on employers or voting for a Muslim candidate are all jihad.

jinn, a conscious being on earth, made of fire. Our genie is taken from this. They can work for good or bad. The Koran says that some of them are Muslims.

jizya, a special tax on Kafirs in Islamic countries. In history texts it is called a poll tax and can be as high as 50% of the income.

Kabah, a stone building, cubic in shape, measuring about 30 feet by 30 feet and 30 feet high. The Black Stone is mounted in a corner. There is no Islam without the Kabah.

Kafir, a nonbeliever, a non-Muslim. The lowest form of life, cursed by Allah

mullah, an Islamic religious leader of the Shia sect.

prostrations, lowering yourself to the ground while praying, part of Islamic prayer.

Quraysh, Mohammed's tribe.

rightly guided caliphs, the first four caliphs—Abu Bakr, Umar, Uthman and Ali. They were very close to Mohammed.

Saed, one of Mohammed's close Companions. He gave the judgment that lead to the beheading of 800 male Jews.

Safiya, a Jewess who married Mohammed after he killed her husband, cousin and tortured her father to death.

Sharia, Islamic law based upon the Koran, Sira and Hadith. In it all Kafirs are second class citizens, at best. Islam has the goal of replacing our Constitution with Sharia law.

Shia, those who follow Ali, about 10% of Muslims, strong in Iran and southern Iraq. The differences between the Shia and the Sunni are mainly political. They are willing to kill each other, but are united against the Kafirs.

spirit, the archangel Gabriel.

Sunni, those who follow the Sunna. They are about 90% of Muslims. The difference between Sunni and Shia is mainly political and is over who can be caliph.

Sunna, what Mohammed did and said is called the Sunna. It is the ideal pattern of Islamic life, the way of Mohammed.

sura, a chapter of the Koran.

Sira, the life of Mohammed by Ishaq, *Sirat Rasul Allah*. It is one of Islam's three sacred texts, the Trilogy.

Sufism, a mystical form of Islam. It was adopted from Hinduism and Buddhism by conquered Kafirs who converted to Islam.

taqiyya, sacred deception

Torah, the first five books of the Old Testament.

Trilogy, the three sacred texts of Islam—the Koran, the Sira (Mohammed's biography) and the Hadith (what Mohammed did and said).

Umar, the second caliph. He created the Islamic empire.

umma, the Muslim political, religious and cultural community. A Muslim is a member of the umma, before he is a citizen of any country.

Uthman, the third caliph, a close Companion of Mohammed. He was assassinated by Muslims.

zakat, a charity tax on Muslims, one of the Five Pillars. It is usually 2.5% of wealth.

A SELF-STUDY COURSE ON
POLITICAL ISLAM
LEVEL 2

A THREE LEVEL COURSE

BILL WARNER, PHD

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PREFACE

THE CSPI TEACHING METHOD

The Center for the Study of Political Islam, CSPI teaching method is the easiest and quickest way to learn about Islam.

Authoritative

There are only two ultimate authorities about Islam—Allah and Mohammed. All of the curriculum in the CSPI method is from the Koran and the Sunna (the words and deeds of Mohammed). The knowledge you get in CSPI is powerful, authoritative and irrefutable. You learn the facts about the ideology of Islam from its ultimate sources.

Story-telling

Facts are hard to remember, stories are easy to remember. The most important story in Islam is the life of Mohammed. Once you know the story of Mohammed, all of Islam is easy to understand.

Systemic Knowledge

The easiest way to study Islam is to first see the whole picture. The perfect example of this is the Koran. The Koran alone cannot be understood, but when the life of Mohammed is added, the Koran is straight forward.

There is no way to understand Islam one idea at the time, because there is no context. Context, like story-telling, makes the facts and ideas simple to understand. The best analogy is that when the jig saw puzzle is assembled, the image on the puzzle is easy to see. But looking at the various pieces, it is difficult to see the picture.

Levels of Learning

The ideas of Islam are very foreign to our civilization. It takes repetition to grasp the new ideas. The CSPI method uses four levels of training to teach the doctrine in depth. The first level is designed for a beginner. Each level repeats the basics for in depth learning.

When you finish the first level you will have seen the entire scope of Islam, The in depth knowledge will come from the next levels.

Political Islam, Not Religious Islam

Islam has a political doctrine and a religious doctrine. Its political doctrine is of concern for everyone, while religious Islam is of concern only for Muslims.

Books Designed for Learning

Each CSPI book fits into a teaching system. Most of the paragraphs have an index number which means that you can confirm for yourself how factual the books are by verifying from the original source texts.

LEVEL 1

INTRODUCTION TO THE TRILOGY AND SHARIA

The Life of Mohammed, The Hadith, Lectures on the Foundations of Islam, The Two Hour Koran, Sharia Law for Non-Muslims, Self Study on Political Islam, Level 1

LEVEL 2

APPLIED DOCTRINE, SPECIAL TOPICS

The Doctrine of Women, The Doctrine of Christians and Jews, The Doctrine of Slavery, Self-Study on Political Islam, Level 2, Psychology of the Muslim, Factual Persuasion

LEVEL 3

INTERMEDIATE TRILOGY AND SHARIA

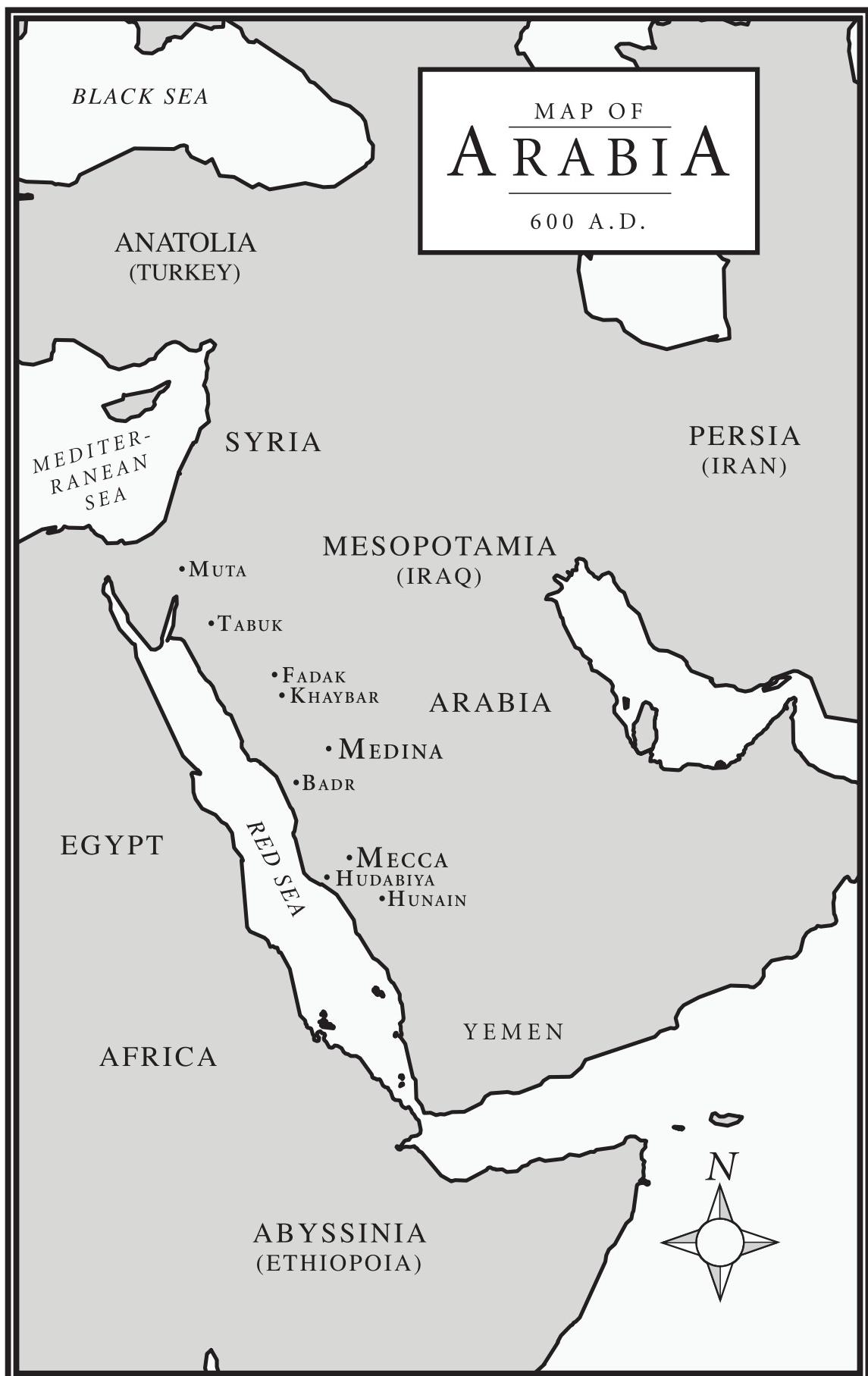
Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller

LEVEL 4

ORIGINAL SOURCE TEXTS

The Life of Muhammed, Guillaume; any Koran, Sahih Bukhari, selected topics, Mohammed and Charlemagne Revisited, Scott.

With the completion of Level 4 you are prepared to read both popular and academic texts.



INTRODUCTION

LESSON 1

THIS BOOK

This book is the second in a series of lessons devoted to the study of political Islam. Each book has a discussion of the same lessons on different aspects of Islam. You get to study the same subject at three different levels. However, you could pick up any of the three levels and understand it.

A full introduction is given in Level 1. However, since each of the three levels can stand on its own, the following is a brief summary of the introduction in Level 1.

The scientific method is a new approach to the study of Islam. Analysis shows that Islam is both a religion and a political system, and that the political system is the greatest part of Islamic doctrine.

KAFIR

The Koran says that the Kafir may be deceived, plotted against, hated, enslaved, mocked, tortured and worse. The word is usually translated as “unbeliever” but this translation is wrong. The word “unbeliever” is logically and emotionally neutral, whereas, Kafir is the most abusive, prejudiced and hateful word in any language.

There are many religious names for Kafirs: polytheists, idolaters, People of the Book (Christians and Jews), Buddhists, atheists, agnostics, and pagans. Kafir covers them all, because no matter what the religious name is, they can all be treated the same. What Mohammed said and did to polytheists can be done to any other category of Kafir.

Islam devotes a great amount of energy to the Kafir. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Mohammed’s struggle with them. The Hadith (Traditions) devotes 37% of the text to Kafirs¹. Overall, the Trilogy devotes 51% of its content to the Kafir.

1 <http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevotedKafir.html>

POLITICAL ISLAM

What is the difference between religious Islam and political Islam? Do you remember when some Danish artists drew some cartoons of Mohammed? There were weeks of rioting, threats, lawsuits, killings, assassinations and destruction by Muslims. If Muslims want to respect Mohammed by never criticizing, joking about him and taking every word he said as a sacred example—that is religious. But when they threaten, pressure and hurt Kafirs for not respecting Mohammed, that is political. When Muslims say that Mohammed is the prophet of the only god, that is religious, but when they insist that Kafirs never disrespect Mohammed, that is political. When the newspapers and TV agreed not to publish the cartoons, that was a political response, not a religious response.

THE THREE VIEWS OF ISLAM

Here is an example of the three points of view.

In Medina, Mohammed sat all day long beside his 12-year-old wife while they watched as the heads of 800 Jews were removed by sword.² Their heads were cut off because they had said that Mohammed was not the prophet of Allah. Muslims view these deaths as necessary because denying Mohammed's prophet-hood was, and remains, an offense against Islam. They were beheaded because it is sanctioned by Allah.

Kafirs look at this event as proof of the jihadic violence of Islam and as an evil act.

Apologists say that this was an historic event; that all cultures have violence in their past, and no judgment should be passed. They have never actually read any of Islam's foundational texts, but speak authoritatively about Islam.

According to the different points of view, killing the 800 Jews was:

- A tragedy
- A perfect sacred act
- Another historical event. We have done worse.

There is no “right” view of Islam, since the views cannot be reconciled.

This book is written from the Kafir point of view. Everything in this book views Islam from the perspective of how Islam affects Kafirs. This also means that the religion is of little importance. A Muslim cares about the religion of Islam, but all Kafirs are affected by Islam's political views.

² *The Life of Muhammad*, A. Guillaume, Oxford University Press, 1982, pg. 464.

We must talk about Islam in the political realm, because it is a powerful political system.

This is a fact-based study. You can read the actual doctrine for yourself and draw your own conclusions.

REFERENCE NUMBERS

The information in this book can be traced back to the source by use of the reference numbers:

Ishaq234 is a reference to Ibn Ishaq's *Sirat Rasul Allah*, translated by A. Guillaume as *The Life of Muhammad*. This is a reference to margin note 234. All of these references are condensed for ease of understanding.

Bukhari2,3,45 is a reference to *Sahih Bukhari*, Bukhari's Hadith. The three example numbers are volume 2, book 3, and number 45, a standard reference system.

Muslim2,345 is a reference to *Sahih Muslim*, Muslim's Hadith. The example would be book 2, number 345.

Koran12:45 is Koran chapter (sura) 12, verse 45.

GLOSSARY

There is a glossary of Islamic words in the very back.

MOHAMMED

LESSON 2

SUMMARY

- Islam is based entirely upon Mohammed. The easiest and surest way to know Islam is to study Mohammed's life and words.
 - Mohammed was born in Mecca 1400 years ago. He was an orphan who became a business man. At about 40 years of age he started to have visions and hear voices. The voice told him that he was a prophet of Allah. He began to tell others of his message from Allah. After 13 years the Meccans ran him out of town and he moved to Medina.
 - In Medina he became a politician and war leader. He developed jihad, sacred violence for Allah. Over the next 10 years Mohammed crushed his enemies and became the first ruler of all Arabia.
 - We know the smallest details of the way he ate, his anger, his appearance and even his family life.
-

It is possible to express political Islam in one word—Mohammed.

MOHAMMED'S LIFE

The life of Mohammed is as important to Muslims as the life of Christ is to Christians. The Koran says more than 70 times that Muslims are to copy Mohammed's life in the smallest detail. Every Muslim is a Mohammedan. They imitate him in every aspect of life from worship to bathroom habits. A large part of the Muslim "Bible" is about Mohammed, not Allah.

Mohammed was born in 570 AD in Mecca in Arabia. He was born into an upper class clan but became an orphan and was raised by his uncle. His uncle was a trader and taught Mohammed the business of going to Syria and bringing back goods to sell in Mecca. He married a successful older widow, Khadija.

Mohammed had a religious mind and inquired about Christianity and Judaism on his business trips to Syria. Syria was north of Arabia and

bordered the Mediterranean Sea and was Christian and part of the Byzantine Empire.

At that time, Arabia had Jews in the northern part and a few Christians scattered about the area. The great majority of Arabians were polytheists. Many tribes or towns had their own deity. When one person married another, both deities would be worshipped. Mecca was a religious pilgrimage site with a shrine called the Kabah. The Kabah was a stone building shaped like a cube. A picture of Jesus and Mary was inside, along with symbols of 360 gods.

Mohammed had religious retreats in a cave near Mecca. When he was about 40, he had a vision from an angel he later called Gabriel. This was the beginning of visions and visitations reported by Mohammed. At first the god of Gabriel had no name. Later this god had the name Allah.

Allah was the god of the Quraysh tribe, Mohammed's tribe. Mohammed's father was named Abdullah (meaning, slave of Allah). His other brothers were named after other Arabic gods. The Quraysh were the overseers of the Kabah and was in charge of pilgrimages. The Quraysh were similar to the priestly tribe of the Levites. Allah was the moon god of the Quraysh and was the chief god of the many gods in Mecca. Mohammed promoted Allah from chief god to the only god.

PROPHET

Mohammed began to tell his friends and family about his visions and recited the poetry of the early Koran that he said came from the angel Gabriel. Later Mohammed preached his doctrine to all of Mecca. At first, the Meccans did not care one way or the other about Mohammed's preaching. They had 360 religions and another one was fine with them.

Mohammed preached the doctrine of a Judgment Day and that all of the Arabians who had already died were going to go to Hell. This enraged the Meccans. An Arabian's ancestry was of critical importance to them and to be told that their ancestors were going to Hell was too much. Mohammed was aggressive with his message and went every day to the market place and the Kabah and argued with anyone and everyone. Mecca was in turmoil about Islam.

Medina

After 13 years of preaching, Mohammed had gained only 150 followers. The Meccans drove Mohammed and all of the Muslims out of town, and they went to Medina, about a hundred miles north. Islam calls this the Immigration; those who left were called the Immigrants.

The event is so important that the Islamic calendar started on this date. The Arabic word for immigration is *hijra*, so the Islamic calendar is AH (*anno hijra*). One of the Five Pillars of Islam is the pilgrimage to Mecca, the Haj. The migrant is a sacred figure and the first stage of jihad is migration.

After being in Medina for a year, the Muslims were very poor. Mohammed sent out armed raiders to try to steal from the Meccan caravans that passed Medina. On the eighth try, they succeeded and returned with the stolen goods and Meccans captives to be ransomed.

Mohammed was generous with money, and he shared the wealth with all of the Muslims. Islam changed from being a religion to being a political system with a war policy called jihad. Islam became the religion that paid and paid well. His followers increased to 250.

Jihad

Mohammed went from small raids on caravans to open combat against Meccan armies. The entire nature of the Koran changed. In Mecca about two-thirds of the Koran raged about those who did not believe Mohammed and condemned all of them to Hell. But later in Medina, the Koran spoke of the sword, captives, enslavement, ransoms and war booty. Allah called all Muslims to jihad against those who did not believe Mohammed.

The Jews

Most of the jihad had been against the Arabs. However, after Mohammed had settled scores against the Arabs, he turned to the Jews. In Mecca the Koran was filled with Jewish stories that had been retold to prove that Mohammed was the last in the line of Jewish prophets. Indeed, the claim was that the Jewish prophets had really been Muslims and the Old Testament had been corrupted to cover the Islamic nature of the message from god.

The Koran from Mecca also claimed that the god of the Jews was Allah. In short, Mohammed made liberal use of the Jewish scriptures. Key to all of this is that very few Jews lived in Mecca, so no one contradicted him.

However, in Medina, half of the citizens were Jews, and they did not accept Mohammed as a prophet. The Koran then turned on the Jews and condemned them to Hell.

After the Koran cursed the Jews in Medina, Mohammed annihilated the three Jewish tribes one at a time. The Jews of Medina were separated by their own hatreds of each other and would not support each other in war.

Then he struck out against Jews who lived a hundred miles away. In the end, every non-Muslim in Arabia was exiled, murdered, enslaved or made a semi-slave called a *dhimmi* [more about dhimmis later].

Triumph

Ten years after he was exiled from Mecca, Mohammed returned as its conqueror. His first order of business was to pray at the Kabah¹. Then he issued death warrants for every person who had opposed him, including two dancing girls who had sung a song satirizing him. He also had one of his previous secretaries executed. The secretary had begun to suspect that Mohammed was making up the Koran revelations and left Islam and fled Medina to Mecca. Mohammed killed anyone who spoke against him.

All of Arabia became Islamic, and Mohammed became the first ruler of all of Arabia.

Mohammed was involved with an event of violence on the average of every 6 weeks for 9 years and that does not include assassinations, Muslims raping women², and executions.

THE TRADITIONS OF MOHAMMED

There are many small stories about Mohammed called traditions or hadith. These are all sacred writings since a Muslim is to copy Mohammed in all things. Each of the stories has a number similar to chapter-verse of the Bible. The next chapter will explain more about hadiths. For now, Bukhari and Abu Muslim are the two chief writers of hadiths.

His Anger

There are many hadiths about Mohammed's anger. His example is why so many Muslims are easily angered.

Bukhari 8,73,130 *There was once a curtain with pictures of animals on it in my [Aisha's] house. When Mohammed saw it, his face became flushed with anger. He tore it to bits and said, "People that paint such pictures will receive Hell's most terrible punishment on Judgment Day."*

Muslims are given to cursing their enemies, just like Mohammed.

1. The Kabah is a stone building in Mecca, roughly a 30 foot on edge cube. It is the direction that all Muslims pray towards. There is no Islam without the Kabah.
2. Islam has a very detailed doctrine of how women are to be treated.

Bukhari 9,85,73 *Mohammed would beseech Allah in this prayer, "Allah, Save the weak Muslims. Be cruel to the Mudar tribe and smite them with years of famine and hunger just as you brought famine to the people during the time of Joseph."*

Here we see how Mohammed used characters from the Old Testament. Everything about Islam, except jihad, came from Judaism, Christianity, the tribal religions of Arabia and Zoroastrianism. But the ideas were not just borrowed, but changed to show that Mohammed was a prophet.

Wives

Mohammed had about eleven wives¹ and several slaves used for sex. Aisha was his favorite wife. Mohammed dreamt of his favorite wife, Aisha, when she was six and he was in his early fifties.

Muslim 031,5977 *Aisha quotes Mohammed: "Three nights in a row I saw you in a dream. An angel delivered you wrapped in silks and said, 'This is your wife.' As I unwrapped the silk, your face appeared. I said, 'If this dream is indeed from Allah, then let Him make it happen."*

His marriage [he was 53 upon consummation]:

Bukhari 7,62,65 *Mohammed and Aisha were married when she was six. They consummated the marriage when she was nine. Hisham said, "I was told that Aisha stayed with Mohammed from the age of nine until his death."*

Aisha in the harem:

Bukhari 8,73,151 *My girl friends and I [Aisha] would play with dolls while in Mohammed's presence. They would try to hide when he entered, but he always would call them back to play with me. Playing with dolls or anything with a human image was forbidden, but because I was so young, not yet having reached puberty, it was allowed.*

Habits

Islam consists of external behavior that copies Mohammed.

Bukhari 7,65,292 *Mohammed preferred to begin things from the right side; combing his hair, putting on his shoes, or performing ablution². He would follow this practice in every thing he did.*

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1. Oddly enough, there are different reports about the numbers of wives.
 2. Ablution is ritual cleansing with water.

Muslim 023,5018 Anas said that Mohammed forbade people to drink while standing. Qatada related: We asked him, "What about eating while standing?" Anas said, "That is even more objectionable."

Muslim 023,5029 Anas related the story that Mohammed would drink his refreshments in three gulps.

Muslim 023,5037 Mohammed: "When a Muslim eats, they should not wipe their hand until it is licked clean, either by themselves or by someone else."

Muslim 024,5231 Mohammed: "When someone puts on sandals, he should put the right one on first. When someone takes off sandals, he should take off the left one first. Either this or simply put them on or take them off at the same time."

Muslim 024,5234 Mohammed made it illegal for a man to eat with his left hand or walk with only one sandal on. He also forbade a man to wear a garment that had no opening for the arms to extend or support himself when wearing a single garment that might expose his privates.

The world is supposed to imitate Mohammed in the smallest acts.

Muslim 024,5238 Mohammed: "No one should lie on his back with one foot placed on top of the other."

Mohammed seems to have been exceptionally modest.

Bukhari 7,72,807 One day a man peeped into Mohammed's house and saw him scratching his head with a comb. Noticing the man Mohammed said, "If I had realized that you were peeking at me I would have stuck this comb in your eye. The reason that people must ask permission is to keep them from seeing things that they shouldn't."

Humor in jihad.

Muslim 031,5932 Saed reported, on the authority of his father, that Allah's Apostle gathered his parents for him on the Day of Uhud when a Kafir had attacked the Muslims. Thereupon Allah's Apostle said to him: "(Saed), shoot an arrow, may my mother and father be taken as ransom for you." I drew an arrow and I shot a featherless arrow at the Meccan Kafir, aiming at his side. He fell down and his private parts were exposed. Allah's Messenger laughed so that I saw his front teeth.

Cruelty to non-Muslims.

Bukhari 2,24,577 *Some people came to Medina and submitted to Islam, but the climate made them sick, so Mohammed gave them permission to stay among the camels that had been collected for taxes. He told them to drink the camel's urine and milk, as that would cure their illness. However, the people instead murdered Mohammed's slave shepherd and stole the camels. Mohammed sent men after them and they were quickly captured. Mohammed ordered that their hands and feet be cut off (and cauterized, so they would not bleed to death), and their eyes pierced with hot pokers. They were left to die of thirst on the rocks of Harra.*

Here are two of the many hadiths that report Mohammed's whiteness.

Bukhari 4,56,765 *When Mohammed prostrated himself to pray, he would spread his arms so wide apart, that we could see his armpits. Ibn Bukair described it as "the whiteness of his armpits."*

Bukhari 1,3,63 *We were sitting with Mohammed in the Mosque one day when a man rode up on a camel. He asked, "Which one of you is Mohammed?" We answered, "That white man leaning on his arm..."*

AFTER MOHAMMED

After Mohammed died, a new leader had to be chosen. He did not appoint anyone to succeed him, nor did he leave any process to choose a new leader. Abu Bakr, Mohammed's closest Companion, was selected to be the caliph, a combination of pope and king. After Mohammed's death, many of the new Muslims wanted to leave Islam. However, being an apostate (leaving Islam) called for a death sentence, and Abu Bakr spent the next two years killing all of those who wanted to leave.

After his death, Umar, another of Mohammed's Companions, became caliph. Umar spent the next ten years in a violent jihad against Egypt, Syria, Iraq and Persia. Christianity was destroyed in these areas. A Persian he had enslaved killed Umar.

The next caliph was Uthman, another Companion of Mohammed. He reigned for twelve years and was killed by Abu Bakr's grandson over a political dispute. Uthman's body was put on the town dump.

Ali was the last of the Companions of Mohammed to be caliph. His reign was concerned with internal politics. He was implicated as part of the conspiracy that assassinated Uthman. Aisha, Mohammed's favorite

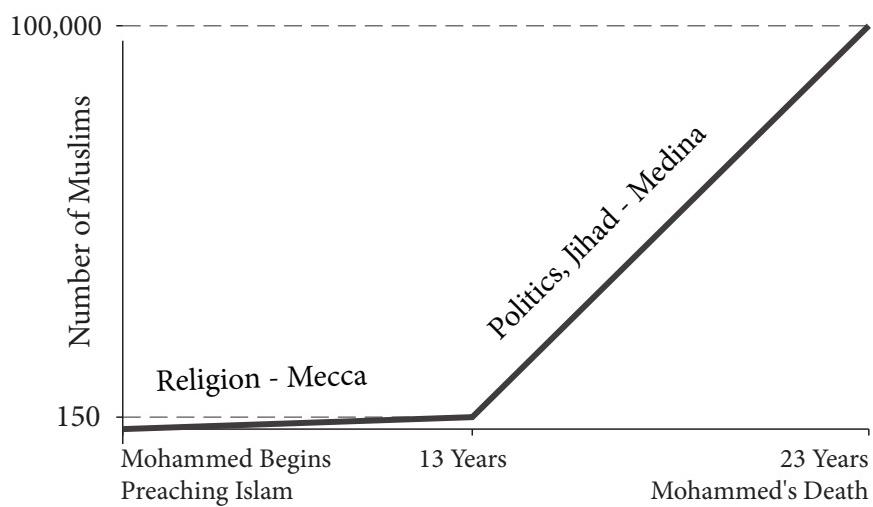
wife, led a civil war against Ali. In the end, Ali was killed. In what was to become a source of the Sunni/Shia¹ split, his two sons were killed as well.

Abu Bakr was the only one of Mohammed's Companions who became caliph and died a natural death.

THE GROWTH OF ISLAM

Mohammed had two distinct periods of his career. In Mecca he was a preacher of religion and converted about 150 Arabs to his message. When he moved to Medina, he became a politician and warrior. When he died every Arab in his sphere had converted. Here is a graph of the growth of Islam:

FIGURE 2.1: GROWTH OF ISLAM



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1. The split between the Sunnis and the Shias is primarily religious. For the Kafir, the split is of no consequence. Both Sunni and Shia treat the Kafir the same way.

THE BASICS OF ISLAM

LESSON 3

SUMMARY

- The Koran is what Mohammed says are the words of Allah. Many of the stories from the Old Testament are retold to support the Islamic belief that Mohammed is the last in the line of Jewish prophets and other prophets of Allah.
 - The Koran defines who Allah is. Allah is to be feared, not loved. Allah determines all that happens and hates the unbelievers.
 - The Hadith contains the details of how Mohammed is the model Muslim in all that he did and said. The Sira contains his entire life story.
 - There is both a religious Islam and a political Islam.
-

KNOWING ISLAM

There is only one real way to know Islam. Let's start with what every Muslim in the world agrees on. To be a Muslim you must say, "There is no god but Allah and Mohammed is his prophet." That statement tells us the foundation of Islam. The words of Allah, Mohammed's god, are only found in the Koran. But the Koran says over 70 times that all Muslims should imitate Mohammed in every aspect of life. But how do we know how to imitate Mohammed? What Mohammed did and said (called the Sunna) is recorded in great detail.

THE ISLAMIC BIBLE—THE TRILOGY

Islam is defined as three things: the words of Allah, the Koran, and the words and actions of Mohammed.

The words and actions of Mohammed, called the Sunna, are found in two collections of texts—the Sira (Mohammed's life) and the Hadith. His words and actions are considered to be the divine pattern for humanity acceptable to Allah.

A hadith, also called a tradition, is a brief story about what Mohammed did or said. A collection of hadiths is called a Hadith. [It is a little confus-

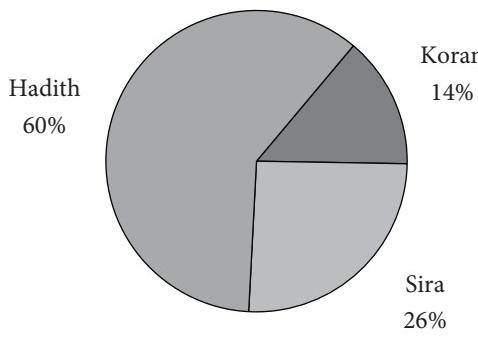
ing.] There are collections of hundreds of thousands of hadiths, but some of them are not reliable. As an example, we know from the Koran that Mohammed never performed any miracles. But many of the hadiths are filled with miracles.

Those by Bukhari and Abu Muslim are accepted by all Muslims to be “gospel”. So the Trilogy is:

- The Koran
- The Sira or biographies by Ishaq and Al Tabari
- The Hadith or Traditions by Bukhari and Abu Muslim

The Trilogy is the foundation of Islam. All biographies of Mohammed are based upon the Sira and Hadith. All of Islamic law, the Sharia, is based upon the Trilogy. Every statement and action of political Islam and religious Islam come from the Trilogy.

FIGURE 3.1: THE RELATIVE SIZES OF THE TRILOGY TEXTS



The Koran is compared wrongly to the Bible. The Koran is only 14% of Islam’s sacred texts and does not contain nearly enough information to tell someone how to be a Muslim. The Muslim Bible would be the Koran, the Sira and the Hadith. Measured by the textual doctrine, Islam is 86% Mohammed and 14% Allah.

WHAT IS THE KORAN?

Islam believes that the Koran is the perfect, eternal, universal, and final word of the only god, Allah. The Koran does not have the slightest error. It was brought by Mohammed who is the ideal pattern for all behavior of all peoples for all times, now and forever.

The *Koran* (Qur'an, Quran) means, “recitation” and is put together in suras (chapters). Muslims say the Koran was at the right hand of Allah from the beginning of the world, written on emerald tablets in heaven and was revealed to Mohammed in visions by Allah through Gabriel, an angel.

The Koran is very repetitive. For instance, the story of Moses is told 39 times, for instance. It took twenty-three years to compile. When Mohammed died there was no such thing as a Koran as we know it. It was written down on everything from paper to shoulder bones. Mostly, it was memorized. Only after Mohammed’s death was there any attempt to write it all down. The version we have now was put together by the third Caliph,

Uthman, about 60 years after Mohammed's death. All source documents were burned after the Koran was compiled. Muslims say that there are no variant versions of the Koran (not really true)¹.

The Koran was the first book ever written in Arabia. Only poems and business correspondence had been written in Arabic before. Mohammed mentioned "People of the Book" many times, referring to Jews and Christians and the Bible.

Moses, Adam, Noah, Solomon, David, Jesus, Lot, Joseph and Jacob are in the Koran and are all called prophets of Allah. The stories about these "prophets" are in much shortened versions and are much different than the ones in the Bible. The main gist of the stories of these "prophets" is that you must follow Allah's prophets and do what they say. Therefore, do what Mohammed says since he says that he is a prophet. Mohammed's only proof of being a prophet was to say that the Jews had prophets and he was their successor. His proof was assertion. Mohammed was a prophet because he said he was. The Koran claims that it has the true stories of the prophets and that Jewish and Christian scriptures are wrong.

There are two Korans—the early Koran written in Mecca and the later Koran written in Medina. The Meccan Koran has many Jewish stories and repeats that Mohammed is the prophet and everyone should do what he says. The later Medinan Koran is very political and condemns the Jews. It also contains many religious and legal rules. There are over 200 verses that contradict each other. This is part of the dual nature of the Koran. Islam has two contradictory things to say about any subject. Part of the duality is that both sides of the contradiction are true. Duality is the key to understanding Islam and it will be discussed in detail later.

Allah and the Koran

Some English translations of the Koran use the word God instead of Allah. In an English speaking culture the word God is synonymous with the One-God, Jehovah/Yahweh, of the Jews and Christians. However, the meaning of both Allah and Jehovah/Yahweh is based upon their textual attributes. Allah is defined by the Koran. Jehovah/Yahweh is defined by the Old Testament. On a textual basis Jews, Muslims, and Christians do not worship the same God. As an example, red and blue are both colors, but red is not blue. Likewise, Allah and Jehovah/Yahweh are both a One-God, but they are not the same One-God. Allah is not Jehovah/Yahweh.

1. An ancient Koran was found in Yemen differs from the "official" version.

Arab Christians also use the word Allah. The word *allah* is derived from *ilah*, deity or god, and *al*, meaning *the*. So Allah means The-God. But the meaning of the name Allah of Arab Christians is taken from the Christian scriptures. The meaning of the name Allah of Islam comes from the Koran. The Allah of Arab Christians is not the Allah of Islam. But for Arab Christians, Allah is the same as Jehovah.

Hence, Allah is the only acceptable term for the One-God of the Koran, not God.

Love and the Koran

While there are over 300 references in the Koran to Allah and fear, there are 49 references to love. Of these references, 39 are negative such as the 14 negative references to love of money, power, other gods and status.

Three verses command humanity to love Allah and 2 verses tell about how Allah loves a believer. There are 25 verses about how Allah does not love Kafirs.

This leaves 5 verses about love. Of these 5, 3 are about loving kin or a Muslim brother. One verse commands a Muslim to give for the love of Allah. This leaves only one quasi-universal verse about love: give what you love to charity and even this is contaminated by dualism since Muslim charity only goes to other Muslims.

There is not a verse about either compassion or love of a Kafir, but there are 14 verses that teach that a Muslim is not a friend of the Kafir.

Hell is mentioned 146 times in the Koran. Only 9 references are for moral failings—greed, lack of charity, or love of worldly success. The other 137 references to Hell involve eternal torture for disagreeing with Mohammed. Thus 94% of the references to Hell are as a political prison for dissenters, unbelievers.

Both *A Simple Koran* and *An Abridged Koran* by CSPI Publishing make the Koran understandable.

HADITH

A hadith is a single story about Mohammed. A complete book of hadiths is called a Hadith. [The naming is confusing. A lower case *h* is a single story, a capital *H* is a collection of stories.]

There are six collections of Hadith that are the most respected by all Muslims. There are other collections, but they are not as trusted.

If you quote a hadith a Muslim does not like; he will say, “Oh, some of those hadiths are not so sure.” All of the hadiths in these lessons are from the most trusted sources.

The most important Hadith is by a writer called Bukhari. He recorded about 6800 of these hadiths or Traditions. These lessons usually refer to him, but Abu Muslim and Abu Dawud [meaning David] are also quoted.

A hadith, or tradition, usually only a paragraph long, is an action, brief story, or conversation about or by Mohammed. The action can be as elementary as Mohammed's drinking a glass of water or tying his shoes.

The Hadith contains the *Sunna* (the ideal speech or action) of Mohammed, that is, his pronouncements. The actual words or deeds, then, that one should follow are the Sunna; the story that gave rise to the Sunna is the hadith.

All of the Hadith were written about 200 years after Mohammed's death. There are thousands of them and they form the most important sacred text of Islam. A Muslim's life is far more governed by the Hadith than the Koran.

The Rightly Guided Caliphs

There is one exception to the Sunna of Mohammed. There are four men who were Mohammed's Companions—Abu Bakr, Ali, Umar and Uthman—who became caliphs (Islamic pope-kings) after Mohammed died. Their actions and words are also Sunna. So, what they did also is a perfect example of how a Muslim should live. The Companions are similar to the Apostles in their authority.

The Political Traditions of Mohammed by CSPI Publishing contains the hadiths that apply to Kafirs.

SIRA

The life of Mohammed in was taken from the Sira, Mohammed's biography. Hadith and Sira form the Sunna. Sira means a biography. The most important biography is by Ibn Ishaq, *Sira Rasul Allah*, (*The Way of the Apostle of Allah*). It has been translated and is an 800 page book in fine print that is filled with Arabic terms. It is a complete biography of Mohammed. The Sira is a sacred text of Islam.

Mohammed and the Unbelievers and *The Life of Mohammed* by CSPI Publishing has made the Sira easy to read and understand.

RELIGIOUS AND POLITICAL ISLAM

Islam is a civilization with a political system, a culture, and a religion. The religion of Islam is what a Muslim does to go to Paradise and avoid Hell. Political Islam determines the treatment of unbelievers and the governance of Muslims. The internal politics of Islam are not of interest here.

The Five Pillars of Islam are:

1. Charity to other Muslims
2. Prayer to Allah
3. Fasting during the month of Ramadan
4. Pilgrimage to Mecca
5. Declaring that Mohammed is the prophet of the only god, Allah

The religion of Islam is important to Muslims, but the politics affect every non-Muslim.

Islam has a complete legal code, the Sharia. The foundation of Islam's legal and political system is clearly laid out in three texts—the Koran, the Sira, and the Hadith—the Islamic Trilogy. Every book of the Trilogy is both religious and political. More than half of the Koran focuses on the unbelievers. About three-quarters of the Sira (life of Mohammed) is political. The Hadith is filled with political statements and examples. Islam is a fully developed political system. The fundamental principle of Islam is that its politics are sacred, perfect, eternal, and universal. All other political systems are man-made and must be replaced by Islamic law.

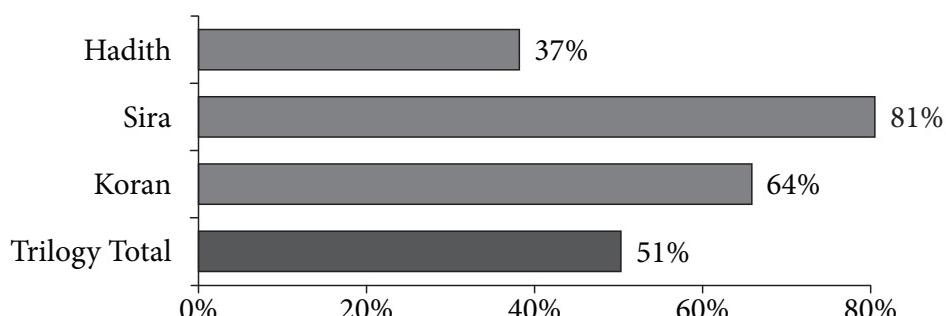
Islam's success comes primarily from its politics. In Mohammed's first thirteen years as a spiritual leader, he converted 150 people to his religion. When he became a political leader and warrior, Islam exploded, and Mohammed became king of Arabia in ten years.

The Trilogy defines Islam. The Kafir must submit to Islam. This is a political statement because it is the nature of Islam that it must control the public space—law, custom, the courts, art, the media and the schools. The power of Islam is its politics, not in the religion.

The Trilogy is very political. Over half of the Koran is about what to do to and about the unbeliever. About 81% of the Sira is about politics and jihad. About a quarter of the Hadith is about jihad and what to do about the Kafir. In short, Islam is both a religion and a political system.

One of the best ways to see how political Islam is to simply count the amount of words devoted to the Kafir and politics in each text.

FIGURE 3.1: THE AMOUNT OF TEXT DEVOTED TO KAFIR



What Islam does to other religions is political, not religious. The best mental image of Islam is communism with a god. The religion of Islam covers its real strength—politics.

Christians and Jews are not only Kafirs but infidels as well. Christians and Jews are called infidels because they are not “faithful” to the “true” word of Allah, the Koran.

As an non-Muslim you should never use any word except Kafir. It shows that you understand Islam.

JIHAD

LESSON 4

SUMMARY

- Jihad was developed by Mohammed in Medina, where he turned to politics and war.
 - Jihad started as raids on the Meccans. It then progressed into open war. The nature of the Koran changed from religious to political. It became a basis for war against all Kafirs.
 - Mohammed won his first battle at Badr and then lost his next battle. After that, he never lost. He entered Mecca by conquest ten years after he left.
 - The Koran says all Muslims are to take part in jihad, to the extent of their abilities. The Hadith is filled with the rules of jihad.
-

The Koran's duality of believer and Kafir is the basis of jihad. Jihad applies supreme force to make Kafirs submit. Jihad is Islam in the extreme.

Jihad was a unique invention by Mohammed. The actual meaning of jihad is not war, but struggle. Harb is the Arabic word for war.

Another misunderstanding about jihad is that it strictly killing. Not so. Jihad is all of the struggle against the Kafirs. Writing a letter to the editor about peaceful Islam is jihad. Claiming that the Declaration of Independence is based upon Islamic principles is jihad. Giving money to Islamic charities for jihadists is jihad. When a Muslim marries a Kafir girl that is jihad, because all of the children must be raised as Muslims. All struggle against the Kafirs is jihad. Jihad is done with the tongue, the pen, money and the sword.

FIGURE 4.1: AMOUNT OF TRILOGY TEXT DEVOTED TO JIHAD

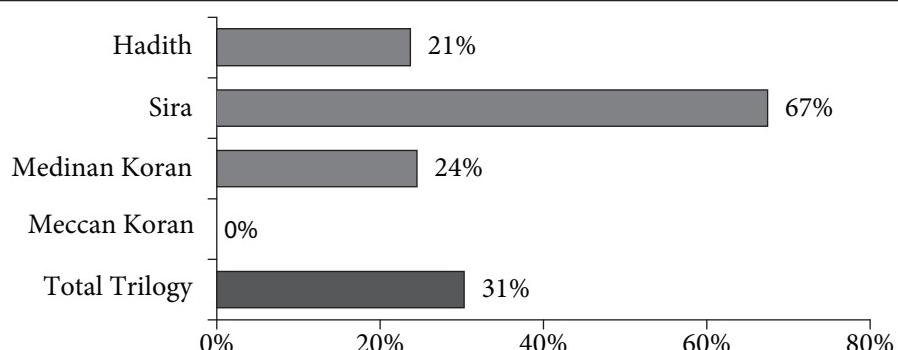
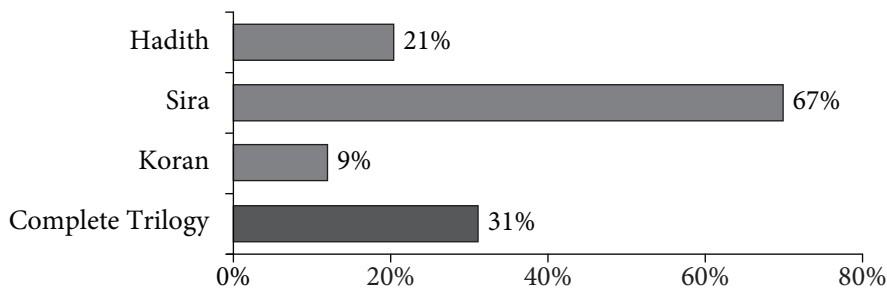


FIGURE 4.2: AMOUNT OF TEXT DEVOTED TO JIHAD**A THUMBNAIL SKETCH OF MOHAMMED'S JIHAD**

Jihad did not begin until Mohammed was in Medina for a year. After a year in Medina, the Muslims were poor. The Meccan trade caravans regularly passed near Medina. Here was a way to get money and take revenge on those who had run Mohammed out of Mecca.

Ishaq 425 Islam drew first blood against the Quraysh of Mecca. They attacked the unarmed caravan. Amr, the first man to be killed by jihad, was shot by an arrow. One man escaped, and they captured two others. The Muslims took the enemies' camels with their goods and headed back to Medina and Mohammed. On the way they talked about how Mohammed would get one fifth of the stolen goods.

The Meccans got a small army and went to Medina to fight Mohammed. The Meccans and the Muslims met at the well of Badr. It was the morning of the battle:

Ishaq 440 As Mohammed saw the Quraysh march into the small valley, he said, "O Allah, here come the Quraysh, in their vanity and pride, contending with You and calling me a liar. O Allah, give me the help You promised. Destroy them this morning!"

Ishaq 445 It was time for the two armies to close ranks and move forward. Mohammed had said his warriors were not to start until he gave the order. Now he took a handful of pebbles and threw them at the Quraysh and said, "Curse those faces." The Muslims advanced. The battle had begun.

The Muslims were outnumbered but won the battle.

Ishaq 446 As the battle was ending and the prisoners were being rounded up, Mohammed saw a look of disgust on Saed's face. He said, "You seem to dislike what you see." Saed replied, "Yes, by Allah, this is our first defeat of the Kafirs and we should slaughter them all to the last man."

Koran 8:67 *A prophet should not take prisoners of war until he has fought and slaughtered in the land. You desire the bounty of the world, but Allah desires the bounty for you of the world to come. Allah is mighty and wise.*

Ishaq 451 As the battle wound down, Mohammed issued orders for the fighters to be on the lookout for Abu Jahl, the enemy of Allah, among the slain. He was found still fighting in a thicket. When a Muslim fighter got to within striking distance of Abu Jahl, the Muslim made for him and cut off his lower leg and sent it flying. Another Muslim passed as Abu Jahl lay dying and put his foot on his neck. The Muslim said, "Has Allah put you to shame, enemy of Allah?" Abu Jahl gasped, "How has He shamed me? Am I any more remarkable than any other you have killed?" The Muslim cut off his head.

Ishaq 452 He took the head back to Mohammed and said, "Here is the head of the enemy of Allah," and threw it at Mohammed's feet. The prophet said, "Praise be to Allah."

Ishaq 454 The bodies of the Quraysh were thrown into a well. The Apostle of Allah leaned over the well and shouted at the bodies, "O people of the well, have you found what Allah promised to be true?" The Muslims were puzzled by his question. "Are you speaking to dead people?" they asked. Mohammed explained that the dead could understand him.

The Muslims had not fought by themselves. Allah had sent a thousand angels to help kill those who worshiped in the ancient ways and rituals. To resist Mohammed was a death sentence from Allah.

Koran 8:12 *Then your Lord spoke to His angels and said, "I will be with you. Give strength to the believers. I will send terror into the Kafirs' hearts, cut off their heads and even the tips of their fingers!" This was because they opposed Allah and His messenger. Ones who oppose Allah and His messenger will be severely punished by Allah. We said, "This is for you! Taste it and know that the Kafirs will receive the torment of the Fire."*

Mohammed was now a political force unlike any ever seen in history. The fusion of religion and politics with a universal mandate created a permanent force. The treasure of war, the spoils, will provide the wealth of Islam. The awe of Mohammed is the fear of Allah.

Bukhari 1,7,331 *The Prophet said, "I have been given five things which were not given to anyone else before me.*

1. Allah made me victorious by awe, by His frightening my enemies for a distance of one month's journey.

2. The earth has been made for me and for my followers a place for praying and to perform my rituals; therefore, anyone of my followers can pray whenever the time of a prayer is due.

3. *The spoils of war have been made lawful for me yet they were not lawful for anyone else before me.*

4. *I have been given the right of intercession on the Day of Resurrection.*

5. *Every Prophet was sent to his nation but only I have been sent to all mankind.”*

After a year in Medina there were 250 to 300 Muslims, up from the 150 in Mecca. After the Battle of Badr, a new Islam emerged. Mohammed rode out of Medina as a politician and a general. Islam became an armed political force. After Badr, the Muslims were prosperous and they gained in power.

The next large battle was when the Meccans returned the next year and fought Islam at Uhud. The Muslims lost and Mohammed was wounded. This caused a crisis in Islam. Allah had sent a thousand angels to help defeat the Kafirs at Badr. What happened?

Ishaq 595 The reason for the Muslim loss was that the archers did not hold their ground. When they saw that the Meccans were cut off from their camp, they ran to get the treasure of war. Greed caused them to disobey Mohammed. They were told they should always obey Mohammed; he spoke for the Lord of all.

Ishaq 597 The reason Allah let the Meccans win was to test the Muslims. Now they truly knew themselves. Were they fair-weather friends of Mohammed, or could they see their faults? If they obeyed Mohammed, then they could become true Muslims. A true Muslim never lost his morale, never fell into despair.

Koran 3:139 *Therefore, do not lose heart or despair; if you are a true believer, you will be victorious.*

Ishaq 599 Jihad wasn't over. Soon Islam would bring terror to the Kafirs. After death they would burn in Hell. Their destruction would come because they did not believe in the religion of Islam.

Koran 3:151 *We will strike terror into the hearts of the Kafirs because they worship others besides Allah, which He gave them no permission to do. Their home will be the Fire, a terrible resting place for the evildoers.*

The next large conflict was called the Battle of the Ditch. The Meccans returned to Medina and were held off by the defensive measure of a trench or ditch. This was the first time this defensive measure had been used in Arabia. Militarily, the battle was a draw. Politically, it was a victory for Islam, because the Meccans had tried to crush Islam and failed.

Between all the big battles, Islam waged jihad against the nearest tribes. The jihadists took caravans, enslaved Kafirs and killed those who resisted political Islam. For nine years Mohammed sent out fighters on the average of every six weeks.

Mohammed took a large number of people to go on a pilgrimage to Mecca. [Arabs had been going to Mecca for religious pilgrimages for many years before Mohammed. Mohammed incorporated most of the pagan practices into Islam.] The Meccans met him outside and forbade the Muslims entrance to Mecca. Mohammed signed a treaty with the Meccans. This treaty was a political victory for Mohammed.

Ishaq 750 Mohammed regarded the treaty with the Meccans as an oath to Allah and a victory for Islam. The government of Mecca had dealt with Mohammed as an independent political power. Many more Arabs were attracted to the religion of Islam now that it was rich and powerful.

The treaty at al Hudaybiya established Islam's attitudes about treaties to this day. Islam makes a treaty, if and only if, it is in a losing position. The treaty is good only as long as it is weak. When Islam is strong, jihad will start again.

Koran 47:33 Believers! Obey Allah and the messenger, and do not let your effort be in vain. Those who do not believe and who prevent others from following Allah's path and then die as Kafirs will not receive Allah's forgiveness. Therefore, do not be weak and offer the Kafirs peace when you have the upper hand, for Allah is with you and will not begrudge you the reward of your deeds.

About a year later, Mohammed found a reason to break the treaty of Hudaybiya. He had been making raids against Kafir tribes, gaining wealth and converts. Islam was stronger than when he made the treaty. It was time and he marched against Mecca with an army of 10,000.

Mecca surrendered without a fight. Islam triumphed.

Ishaq 819 Mohammed had told his commanders to kill only those who resisted; otherwise they were not to bother anyone except for those who had spoken against Mohammed. He then issued death warrants for all of those in Mecca who had resisted Islam.

Ishaq 821 Mohammed went to the Kabah and rode around it seven times. Each time he went past the Black Stone¹, he touched it with his stick. Then he called for the key to the Kabah and entered. Inside was a carved wooden dove that he picked up and broke and threw out the door.

1. The Kabah in Mecca is made of stone. In one corner there is a black stone that is held sacred to Islam because of Mohammed.

There were also ritual objects and art of the various Arab faiths. Mohammed had them all burned and destroyed.

Mohammed's second order of business after assuming power was to destroy all religious art. This act has been repeated after every conquest.

Mohammed fought two more large battles before his death.

JIHAD

The political system of jihad is based upon ethical dualism. Jihad is defined in the Trilogy. In the Sira, jihad is war against the Kafir. There is a second kind of jihad found in the Hadith called the greater jihad, which is inner, spiritual struggle. However, by actual count, only 3% of the jihad hadiths in Bukhari are about inner, spiritual struggle; 97% of the hadith refer to war against the Kafir. In the Koran, jihad is called "struggle in the cause of Allah." And all of the "struggle in the cause of Allah" is devoted to killing, enslaving and berating the Kafir until the Kafir submits to Islam.

Jihad is a political method with political goals. The goal of jihad is to make the Kafir submit to Islam. The reason that Mohammed attacked anyone was purely based upon the fact that they had not submitted to Islam.

Muslims kill other Muslims, but that is never jihad. Jihad is reserved for the Kafir. The subtext of Kafir is that the Kafir has offended Allah by rejecting Him. Hence, all jihad is defensive. Jihad is always caused by the offense of unbelief. Jihad is pure political dualism.

A NOTE

A careful study of the Koran shows its sources are the Old Testament, Jewish folk tales, unorthodox Christianity, and pagan Arabic religions. The new idea in the Koran is jihad. It was jihad that made Islam powerful under Mohammed and it was jihad that created the Islamic empire. It is jihad today that makes Islam powerful.

The Sira is a strategic manual of jihad. The Hadith is a tactical manual of jihad.

JIHAD AND THE HADITH

To be a real Muslim, one must aspire to be a jihadist.

Muslim 020,4696 Mohammed: "The man who dies without participating in jihad, who never desired to wage holy war, dies the death of a hypocrite."

Here is Allah's contract with all Islam: to die in jihad is the sure way to go to Paradise. If the jihadist does not die, then he can keep what wealth he takes with violence from the enemy, the non-Muslim.

Bukhari 4,52,46 Mohammed: "A Muslim holy warrior, fighting for Allah's cause is like a person who does nothing but fast and pray. Allah promises that anyone killed while fighting for His cause will be admitted without question into Paradise. If such a holy warrior survives the battles, he can return home with the captured property and possessions of the defeated."

A Muslim should support jihadists in every way. This includes financing the fighters and supporting their families. Today this is done through Islamic charities.

Bukhari 4,52,96 Mohammed: "Anyone who arms a jihadist is rewarded just as a fighter would be; anyone who gives proper care to a holy warrior's dependents is rewarded just as a fighter would be."

Allah rewards those who give to jihad and curses those who do not.

Bukhari 2,24,522 Mohammed: "Two angels descend from Paradise each day. One says, 'O, Allah! Reward those who contribute to jihad,' and the other says, 'O, Allah! Kill those who refuse to support jihad.'"

Muslim 020,4649 Mohammed: "Except debt, all sins of a martyr are forgiven."

Mohammed often used money to influence others about Islam and keep new converts.

Bukhari 4,53,374 Mohammed: "I give money to the Quraysh to tempt them into remaining true to Islam, because they are new to the faith and their lives of ignorance are a short distance away."

To die in jihad is the best life.

Bukhari 5,59,377 During the battle of Uhud, a man asked Mohammed, "Where will I go if I am killed in battle?" Mohammed said, "Paradise." The man then threw away the meal that he was carrying, joined the battle, and fought until he was killed.

Raping the female captives of jihad was standard practice for Mohammed and his companions. Attractive female captives became slaves used for sex, and Mohammed had his choice of the most attractive new slaves. This is the ideal pattern of Islam.

Bukhari 3,34,431 *One of the captives was a beautiful Jewess, Safiya. Dihya had her first, but she was given to Mohammed next.*

Mohammed accepted jihadists raping Kafir women.

Bukhari 3,34,432 *While sitting with Mohammed, I [Abu Said Al-Khudri] asked, “Mohammed, sometimes we receive female slaves as our share of the spoils. Naturally, we are concerned about their retaining their value [the sex slaves were worth less money if they were pregnant when sold]. How do you feel about coitus interruptus?” Mohammed asked, “Do you do that? It is better not to do that. It is Allah’s will whether or not a child is born.”*

Some of the Jews of Medina were date farmers. One of the tactics of jihad is to attack economic assets. [The goal of September 11, 2001 attack was against the World Trade Center, a financial center.]

Bukhari 3,39,519 *Mohammed destroyed the date orchards of the Jews and Hassan wrote this poetic verse: “The chiefs of Bani LuAi enjoyed watching the Jew’s trees consumed by fire.”*

The poetry of this hadith is the most elegant expression of jihad.

Bukhari 4,52,73 *Mohammed: “Be aware that Paradise lies under the shadow of swords.”*

THE JEWS

LESSON 5

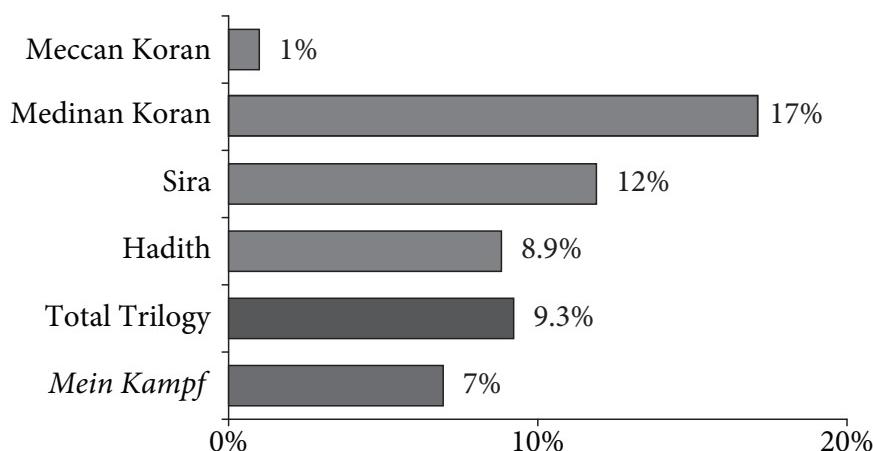
SUMMARY

- At first Mohammed used the Old Testament to “prove” that he was a real prophet, just like Moses, Noah and the others. When Mohammed moved to Medina, which had many Jews, trouble with the Jews started. The Jews said that Mohammed was not a prophet in the line of the Jews.
 - After arguing with the Jews, Mohammed turned his jihad on them. He systematically annihilated all three tribes of Jews. He took all of the wealth of the first two tribes and then he exiled them. He killed all of the men of the third tribe and sold the women and children into slavery.
-

Islam’s relationship with the Jews is dualistic. At first the Koran and Mohammed use the Jews as proof of Mohammed’s mission. The whole thrust of the Meccan Koran was that Mohammed was a new and better Jewish prophet. The Koran retells the stories of Adam, Moses, Noah, Lot, Abraham, David, Solomon and Joseph. In every case they have been re-worked to “prove” that all the world should listen to the final prophet, Mohammed, and do just what he says.

Look at how much text is devoted to condemning the Jews. Notice that in Mecca, there is little negative material, but it is massive later in Medina.

FIGURE 5.1: ANTI-JEWISH TEXT IN TRILOGY



The Koran written in Medina is very hateful towards the Jews. Based upon word count, 17% of the material is anti-Semitic. To put this in perspective, if you read Hitler's *Mein Kamph*, and make a word count, it is 7% anti-Semitic. So the Medinan Koran is more anti-Jew than *Mein Kamph*. As an aside, *mein kamph* means "my struggle" and jihad means "struggle" as well. Today, anti-Semitism is on the rise in Europe, fueled by Islam and the Left.

If you know the story of Mohammed in Mecca, the Jewish stories are mostly Mohammed's situation in disguise. The story of Noah is transparently the story of Mohammed. The words that Noah says are identical to Mohammed's words. What the people say to Noah are the same as what the Meccans say to Mohammed. Here is a typical Noah story from the Koran:

Koran 23:23 It can not be disputed that We sent Noah to his people, and he said, "Oh, My people! Serve Allah. You have no other god but Him. Will you not fear Him?" But the chiefs of the Kafirs said, "He is a mere mortal, just like yourselves, who wishes to make himself superior to you. If Allah wished to send a message, then He would have sent angels. We have never heard of such a thing from our ancestors." Others said, "He is only a madman; be patient with him for a while."

Koran 23:26 Noah said, "My Lord, help me. They accuse me of lying." So We inspired him with Our revelation: "Make an ark under Our eye and guidance. When We command and when the oceans overflow, load onto the ark pairs of every creature and your followers except those who have already been damned. Do not plead with Me on behalf of the wicked because they will be drowned.

Again, the words of the Kafirs are identical to what the Meccans said. So Mohammed was the new Noah. This is the essence of the Koran of Mecca; Mohammed is the last of Allah's prophets. The god of Noah and the rest of the Jewish prophets was actually Allah and Noah was a Muslim.

THE JEWS

When Mohammed came to Medina there were three tribes of Jews and two tribes of Arabs. Almost none of the Jews had Hebrew names. They were Arabs to some degree. At the same time many of the Arabs' religious practices had elements of Judaism. The Jews were farmers and tradesmen and lived in their own fortified quarters. In general they were better educated and more prosperous than the Arabs.

Before Mohammed arrived, there had been bad blood and killing among the tribes. The last battle had been fought by the two Arab tribes,

but each of the Jewish tribes had joined the battle with its particular Arab allies. In addition to that tension between the two Arab tribes, there was a tension between the Jews and the Arabs. The division of the Jews and fighting on different sides was condemned by Mohammed. The Torah preached that the Jews should be unified, and they failed in this.

All of these quarrelsome tribal relationships were one reason that Mohammed was invited to Medina. But the result was further polarization, not unity. The new split was between Islam and those Arabs and their Jewish partners who resisted Islam.

The Koran repeats the many favors that Allah has done for the Jews—they were the chosen people, delivered from slavery under the pharaoh, given the sacred Torah, and yet all they have ever done was to sin. They have been forgiven many times by Allah, and still, they are as hard as rocks and refuse to believe Mohammed.

Koran 2:174 Those [the Jews] who conceal any part of the Scriptures which Allah has revealed in order to gain a small profit shall ingest nothing but Fire in their stomachs. Allah will not speak to them on the Day of Resurrection, and they will pay a painful penalty.

The Koran says that the Jews' sins were so great that Allah had changed them into apes. Still they would not learn and refused to admit that Mohammed was their prophet. They knew full well the truth and hid and confused others. Even when they said to Mohammed they believed, they concealed their resistance.

Koran 7:165 When they disregarded the warnings that had been given to them [not to work on the Sabbath], We rescued those who had forbidden wrongdoing, and We punished the wrongdoers for their transgressions. But when they persisted in what they had been forbidden, We said to them, “Be as apes, despised and loathed.” [The Jews were changed into apes.]

To this day, Muslims refer to Jews as apes, monkeys or pigs. There is a hadith in which Mohammed says that Jews are rats as well. Christians are referred to as pigs and dogs.

Since Islam is the successor to Judaism, Allah was the successor to Jehovah. It was actually Allah who had been the deity of the Jews and the Jews had deliberately hidden this fact by corrupted scriptures. For this the Jews would be cursed.

Koran 2:159 Those who conceal the clear signs and guidance [Mohammed said that the Jews corrupted the Scriptures that predicted his prophecy] that We have sent down after We have made them clear in the Scriptures

for mankind, will receive Allah's curse and the curse of those who damn them.

Ishaq 545 There were three tribes of Jews in Medina. The Beni Qaynuqa were goldsmiths and lived in a stronghold in their quarters. It is said by Mohammed that they broke the treaty that had been signed when Mohammed came to Medina. [How they did this is unclear from the text.]

Ishaq 545 Mohammed assembled the Jews in their market and said: "Oh Jews, be careful that Allah does not bring vengeance upon you like what happened to the Quraysh. Become Muslims. You know that I am the prophet that was sent you. You will find that in your scriptures."

Ishaq 546 Some time later Mohammed besieged the Jews in their quarters. None of the other two Jewish tribes came to their support. Finally the Jews surrendered and expected to be slaughtered after their capture.

Mohammed exiled the Jews and took all of their wealth and goods.

THE ASSASSINATION OF AL ASHRAF, THE JEW

Ishaq 548 When Al Ashraf, a Jew of Medina, heard that two of his friends had been killed at the battle of Badr, he said that the grave was a better place than the earth with Mohammed. So the "enemy of Allah" composed some poems bewailing the loss of his friends and attacking Islam.

Ishaq 551 When Mohammed heard of Al Ashraf's criticism of his politics, he said, "Who will rid me of Al Ashraf?" A Muslim said, "I will kill him for you." Days later Mohammed found out that his assassin was not doing anything, including eating or drinking. Mohammed summoned him and asked what was going on. The man replied that he had taken on a task that was too difficult for him to do. Mohammed said that it was a duty which he should try to do. The assassin said, "Oh Apostle of Allah, I will have to tell a lie." The Prophet said, "Say what you like, you are free in the matter."

Ishaq 552 By the use of lies three Muslims were able to kill Al Ashraf. When they returned to Mohammed, he was praying. They told him that they had killed the enemy of Allah. Their attack terrorized all the Jews. There was no Jew in Medina who was not afraid.

This story is very important. It is the sacred example of lying and deceiving the Kafirs. Assassination is important in jihad. Artists and intellectuals can be killed if they offend Islam. Artists and intellectuals fear Islam, but they keep silent about their fear.

KILL ANY JEW THAT FALLS INTO YOUR POWER

Ishaq 554 The Apostle of Allah said, “Kill any Jew who falls into your power.” Hearing this Muhayyisa fell upon a Jewish merchant who was a business associate and killed him. His brother was not a Muslim and asked him how he could kill a man who had been his friend and partner in many business deals. The Muslim said that if Mohammed had asked him to kill his brother he would have done it immediately. His brother said, “You mean that if Mohammed said to cut off my head you would do it?” “Yes,” was the reply. The older brother then said, “By Allah, any religion which brings you to this is marvelous.” And he decided then and there to become a Muslim.

It came time for Mohammed to destroy the second Jewish tribe of Medina.

Ishaq 652 It had been four years since Mohammed came to Medina. Mohammed went to one of the two remaining Jewish tribes to ask for blood money for the two men his fighter had killed. At first they said yes, but as they talked about it they decided that this would be a good time to kill Mohammed. Here he was in their quarter of Medina sitting on a wall near a roof. Why not send a man up and drop a rock on this man who had been such a sorrow to them? Mohammed got word of the plot and left.

Ishaq 653 This was as good a reason as any to deal with the Jews. The same Jews who insisted that he was not the prophet. He raised his army and went off to put their fortresses under siege. These Jews were farmers and they grew the finest dates in all of Arabia. So Mohammed cut and burned their date palms as they watched. They called out, “You have prohibited wanton destruction and blamed those who do that. Now you do what you forbid.”

Ishaq 653 Now the other Jewish tribe had assured them that they would come to their defense. But no Jew would stand with another Jew against Islam. With no help from their brothers, the besieged Jews cut a deal with the apostle of Allah. Spare their lives and let them go with what they could carry on their camels, except for their armor.

THE DESTRUCTION OF THE LAST TRIBE OF JEWS IN MEDINA

Ishaq 684 That same day the angel Gabriel came to Mohammed at noon. He asked if Mohammed were through fighting? Gabriel said that he and the angels were going to attack the last Jewish tribe in Medina. Gabriel said, “Allah commands you to go to the Jews. I am headed there now to shake their stronghold.”

Ishaq 684 So Mohammed called upon his troops and they headed to the forts of the Jews. Now the Jews of Medina lived in forts that were on the outskirts of Medina. Mohammed rode up to the forts and called out, “You brothers of apes, has Allah disgraced you and brought His vengeance upon you?”

Ishaq 685-689 Mohammed put the Jews under siege for twenty-five days. Finally, the Jews offered to submit their fate to a Muslim, Saed, with whom they had been an ally in the past. His judgment was simple. Kill all the men. Take their property and take the women and children as captives. Mohammed said, “You have given the judgment of Allah.”

Ishaq 690 The captives were taken into Medina. They dug trenches in the market place of Medina. It was a long day, but 800 Jews met their death that day. Mohammed and his twelve year old wife sat and watched the entire day and into the night. The Apostle of Allah had every male Jew killed by beheading.

Ishaq 693 Mohammed took the property, wives and children of the Jews, and divided it up amongst the Muslims. Mohammed took his one fifth of the slaves and sent a Muslim with the female Jewish slaves to a nearby city where the women were sold for sex. Mohammed invested the money from the sale of the female slaves for horses and weapons.

Ishaq 693 There was one last piece of spoils for Mohammed. The most beautiful Jewess was his slave for sex.

THE KILLING OF THE JEW, SALLAM

Ishaq 714-6 A Jew named Sallam helped to plan and organize the confederation of the tribes that attacked Mohammed in the Battle of the Trench. Mohammed sent five Muslim men to assassinate Sallam. When the men had done their work, they returned to Mohammed and fell to arguing as to who actually killed Sallam. Mohammed demanded to see their swords. He examined them one by one and then pointed to the sword that had been the killing weapon. It had food on it still from the thrust to the stomach.

But after annihilating the Jews of Medina, Mohammed was not through. He had two more tasks—dhimmitude and banishment.

CHRISTIANS

LESSON 6

SUMMARY

- Koranic doctrine: Jesus was a Muslim prophet who could do miracles through Allah. Jesus was born of Mary by virgin birth. He was not crucified but taken up to Paradise. The Christian Trinity is God, Jesus and Mary. The Gospels are corrupt and in error.
 - The Koran says: The only true Christians are those who accept Mohammed as the prophet of Christianity. Christians must accept the political domination of Islam.
-

Christians, like the Jews, were called the People of the Book in the Koran. There were few Jews in Mecca and some Christians. When Mohammed returned to the house after his first vision of what he said was an angel, Khadija, Mohammed's first wife, sent for her cousin who was a Christian. The Christian said that Mohammed had been in communication with Gabriel. How he knew this from the evidence is not clear to us today.

After that, Mohammed had little to say about Christianity in Mecca.

Ishaq 404 While some Christians were in Medina, they argued religion with Mohammed. They held forth with the doctrine of the Trinity and the divinity of Christ. Mohammed later laid out the Islamic view of the Christian doctrine. The Koran tells in detail its version of Jesus, who was just another of Allah's prophets, and that the Trinity of the Christians was Allah, Jesus and Mary.

JESUS

Ishaq 406 No one has power except through Allah. Allah gave the prophet Jesus the power of raising the dead, healing the sick, making birds of clay and having them fly away. Allah gave Jesus these signs as a mark of his being a prophet. But Allah did not give the powers of appointing kings, the ability to change night to day. These lacks of power show that Jesus was a man, not part of a Trinity. If he were part of God, then all powers would

have been in his command. Then he would not have to have been under the dominion of kings.

Ishaq 407-8 Christ spoke in the cradle and then spoke to men as a grown man. Speaking from the cradle is a sign of his being a prophet. Christ's prophet hood was confirmed by making clay birds fly¹. By Allah, Christ healed the blind, the lepers, and raised the dead.

Ishaq 408 Christ only comes through Allah. Christ's signs of being a prophet come only from Allah. Jesus enjoins others to worship Allah, not him. But people refused to hear him, the Disciples came forth to help him with his mission. The Disciples were servants of Allah and were Muslims just like Christ.

Islam teaches that Christ was a prophet born of virgin birth.

Koran 3:44 And remember when the angels said to Mary, “Allah brings you good news of His Word. His name will be Messiah, Jesus, Son of Mary, worthy of honor in this world and the world to come, one who is near to Allah. He will speak to the people when in the cradle and as a man. He will live a righteous life.” She said, “My Lord! How can I have a son when no man has ever touched me?” He said, “It will be so. Allah creates what He will, and when He decrees a plan, all He must do is say, ‘Be’ and it is!” Allah will teach him the Scriptures and Wisdom, the Law, and the Gospel. He will be sent out as a messenger to the Children of Israel saying, “I have come to you with a sign from your Lord. I will make a figure of a bird out of clay and then, by Allah’s will, I will breathe life into it. By Allah’s permission I cause the blind to see, heal the lepers, and bring the dead back to life. I will tell you what you should eat and what you should store up in your houses. This will be a sign for those who truly believe. I have come to fulfill the Law which came before me and to give you permission to do certain things which were once unlawful. I come to you with a sign from your Lord, so fear Allah and obey me. Allah is my Lord and yours, so worship Him. That is the right path.”

Ishaq 409 Christ was not crucified. When the Jews plotted against Christ, they found Allah to be the best plotter. Allah took Jesus up directly to him and will refute those who say he was crucified and was resurrected. On the final day, the Day of Resurrection, those who follow Christ but do not believe in his divinity will be blessed. Those who insist that Christ is God, part of the Trinity, and reject true faith will be punished in Hell.

1. The story about the clay birds is found in a heretical Christian church in Syria and Egypt. The Koran's odd stories about Christians and Jews are found in heretical texts.

Koran 3:54 *So the Jews plotted and Allah plotted, but Allah is the best of plotters. And Allah said, "Jesus! I am going to end your life on earth and lift you up to Me. [Jesus did not die on the cross. He was taken to Allah. He will return to kill the anti-Christ and then die a natural death.]*

Koran 3:59 *Truly, Jesus is like Adam [neither had a father] in Allah's sight. He created him from the dust and said to him, "Be!" and he was.*

The Trinity of the Koran is Allah, Jesus and Mary. Where did Mohammed get this idea? There was a form of Christianity in Syria unlike any found today. Mohammed routinely went on trading trips to the area that taught this doctrine.

Islam teaches a dualistic doctrine of Christianity. On one hand it says that the Gospels (Injil) are true, but it also teaches that the Gospels are corrupt. (It says the same thing about the Torah.)

THE FINAL STATE OF CHRISTIANS AND JEWS

When Mohammed first started preaching in Mecca, his religion was Arabian. Then Allah became identified with Jehovah and Jewish elements were introduced. When Mohammed moved to Medina, he argued with the Jews when they denied his status as a prophet in the Judaic line. He then annihilated the Jews and makes no more connections between Islam and the Jews. In his last statement, Jews and Christians became perpetual second-class political citizens, dhimmis (those who paid the dhimmi tribute, , and were subdued). Only those Christians and Jews who submit to Islam are protected. Islam defines Judaism and Christianity. The real Christians are those who deny the Trinity and accept Mohammed as the final prophet. The real Jews are those who accept Mohammed as the final prophet of their god, Jehovah. Both Christians and Jews must accept that the Koran is the true Scripture and that the Old Testament and New Testament are corrupt and in error. The contradictions between the Koran and the New and Old Testament are proof to Islam of the corruption of the Bible.

All other Jews and Christians are false and Kafirs.

Koran 9:29 *Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya], and they are humiliated.*

The Christians have hidden their prophecies that Mohammed would come to fulfill the work of Christ. To believe in the divinity of Christ is to

refuse to submit to Islam. Those Christians are Kafirs and infidels. Like the Jews, only those Christians who submit to Islam and become dhimmis and are ruled by the Sharia (Islamic law) are Christians in the eyes of Islam. Islam defines all religions. What a Christian says about Jesus and Christianity has no meaning to Islam. Only Islam knows the “real” Christianity.

Koran 5:75 The Messiah, Son of Mary, is but a messenger. Other messengers have passed away before him, and his mother was a saintly woman; they both ate food. See how Allah makes His signs clear to them; then see how they turn from the truth.

Here is the last mention of Islam and Christianity in the Sira:

Ishaq 903 Mohammed sent Khalid to the fort of a Christian ruler. When the ruler and his brother rode out of their fort to inspect their cattle, Khalid killed the brother and captured the ruler. The ruler agreed to pay the poll tax (jizya) to Islam, and Mohammed returned to Medina.

Some say that Christians, Jews and Muslims are all part of the “Abrahamic faith”. First of all, the term Abrahamic faith is an Islamic term. It is part of the Meccan Koran that “proves” Islam is true as being an extension of Judaism. The only way a Christian is actually a Christian, according to Islam, is that if the Christian says that Mohammed is the final prophet of God, Christ was a Muslim prophet, the New Testament is corrupt, and there is no Trinity. Only those Christians who admit this are members of the Abrahamic faith. All other Christians are not Christians, but infidels or Kafirs. Only those Christians who submit to Islam are true Christians, according to Islam.

THE DHIMMI

LESSON 7

SUMMARY

- Mohammed attacked the Jews of Khaybar. After crushing them, he created the status of dhimmi for the Jews. They lost all of their wealth, but remained to work on the land. They paid half of all they made each year as a tax. Islam became the complete political ruler of the dhimmi.
 - Later, when Islam conquered the Christians, the dhimmi status became codified. All of the public space and legal system was Islamic. The Christians had only their homes and church buildings as their space. Dhimmis had almost no legal rights and could not testify in court against a Muslim.
 - Over a 1400 year old period, Islamic jihad has killed over 270,000,000 Kafirs.
-

THE DHIMMI

This next story is very important to Christians as well as Jews. One of Mohammed's inventions was the dhimmi. Dhimmis are Kafirs who agree to serve Islam. They are second class citizens, actually, semi-slaves.

Ishaq 756 After the treaty of Al Hudaybiya, Mohammed stayed in Medina for about two months before he collected his army and marched to the forts of Khaybar, a community of wealthy Jewish farmers who lived in a village of separate forts about 100 miles from Medina.

Ishaq 759 Mohammed seized the forts one at a time. On the occasion of Khaybar, Mohammed put forth new orders about raping captive women. If the woman was pregnant, she was not to be used until after the birth of the child. Nor were any women to be used who were unclean with regards to the Muslim laws about menstruation.

Ishaq 764 Mohammed knew that there was a large treasure hidden somewhere in Khaybar, so he brought forth the Jew who he thought knew the most about it and questioned him. The Jew denied any knowledge. Mohammed told one of his men, "Torture the Jew until you extract what

he has." So the Jew was staked on the ground, and a small fire built on his chest to get him to talk. When the man was nearly dead and still would not talk, Mohammed had him released and taken to one of his men who had a brother killed in the fight. This Muslim got the pleasure of cutting off the tortured Jew's head.

Ishaq 764 At Khaybar Mohammed instituted the first dhimmis. After the best of the goods were taken from the Jews Mohammed left them to work the land. Since his men knew nothing about farming, and the Jews were skilled at it, they worked the land and gave Mohammed half of their profits.

Ishaq 774 There were a total of 1,800 people who divided up the wealth taken from the beaten Jews of Khaybar. A cavalry man got three shares, a foot soldier got one share. Mohammed appointed eighteen chiefs to divide the stolen wealth. Mohammed received his one-fifth before it was distributed.

Mohammed's invention of the dhimmi was the last necessary political element to rule the world. Now the Kafir had a place in Islam. The dhimmi was a semi-slave who was not a Muslim and deferred to Islam. Islam ruled every aspect of government, law and custom.

Today we see dhimmitude. When a Kafir calls Islam the religion of peace, the Kafir is a dhimmi. When universities teach about Islam and don't teach the suffering of the Kafirs, the university is a dhimmi organization. When Muslims are weak, they preach that they are "brothers" of Christians and Jews. That is the current status in America. But when Islam is strong, then all Christians and Jews are dhimmis.

This is how it worked in North Africa, the Middle East and Turkey. Islam invaded a Christian nation; conquered the nation and became the ruling class—claiming all the power and the right to receive special tax money, jizya. Here is the *Treaty of Umar*, the laws of dhimmitude:

1. We shall not build, in our cities or in their neighborhood, new monasteries, churches, convents, or monks' cells, nor shall we repair, by day or by night, such of them as fall in ruins or are situated in the quarters of the Muslims.

2. We shall keep our gates wide open for passersby and travelers. We shall give board and lodging to all Muslims who pass our way for three days.

3. We shall not give shelter in our churches or in our dwellings to any spy, nor hide him from the Muslims.

4. We shall not teach the Koran to our children.

5. We shall not manifest our religion publicly nor convert anyone to it. We shall not prevent any of our kin from entering Islam if they wish it.

6. We shall show respect toward the Muslims, and we shall rise from our seats when they wish to sit.

7. We shall not seek to resemble the Muslims by imitating any of their garments.

8. We shall not mount on saddles, nor shall we gird swords nor bear any kind of arms nor carry them on our persons.

9. We shall not engrave Arabic inscriptions on our seals.

10. We shall not sell fermented drinks.

11. We shall clip the fronts of our heads. [An Arabic sign of shame, a beaten man]

12. We shall always dress in the same way wherever we may be, and we shall bind the zunar round our waists.

13. We shall not display our crosses or our books in the roads or markets of the Muslims. We shall use only clappers in our churches very softly. We shall not raise our voices when following our dead. We shall not take slaves who have been allotted to Muslims.

14. We shall not build houses higher than the houses of the Muslims.

Whoever strikes a Muslim with deliberate intent shall forfeit the protection of this pact.

(from Al-Turtushi, *Siraj al-Muluk*, pp. 229-230)¹

The treaty is part of dualistic ethics. All of public life is Islamic. Only in the home or in the Church was there any Christianity. Over time the Christians became Islamic in public and adopted Islamic attitudes about women, ethics and other customs. Dhimmitude ground down the Christians until they converted. All they had to do was to say: “There is no god but Allah and Mohammed is His prophet” and all of the persecution stopped. This is why that Turkey became 99.7% Islamic.

But the damage does not stop there. Deep within all Kafirs today is a fear and unease that makes them want to avoid Islam. One of the ways to avoid it is to deny it and/or try to get along. This deference is dhimmitude. So even those Kafirs who are not formal dhimmis have a mental state of dhimmitude.

Notice that one of the terms in the treaty of being a dhimmi is to be ignorant (“we will not teach the Koran to our children”) about Islam. It is dhimmitude that explains the vast ignorance of Kafirs about Islam. Dhim-

1. A.S. Tritton, *Caliphs and Their Non-Muslim Subjects*, Idarah-i-Delli, 1950, pg. 5-7.

mitude is the reason that schools do not teach the history or doctrine of political Islam. Fear and ignorance change a Kafir into a dhimmi. Knowledge will transform a dhimmi into a Kafir.

THE TEARS OF JIHAD

There was a good reason that Christians, Jews, Hindus, Buddhists and Zoroastrians were dhimmis. First the sword gave political power. The political power gave the basis for changing all of the culture.

First jihad used the sword to take central control. Then there would be surges of mass death by riot and military mass murders. These were jihad as well. An ongoing feature of being a dhimmi was the assassinations and annihilations.

The following figures are a rough estimate of the death of non-Muslims by the political act of jihad.

Africa

Eleven million slaves were shipped across the Atlantic and fourteen million were sent to the Islamic nations of North Africa and the Middle East¹. For every slave captured many others died. Estimates of this collateral damage vary. For twenty-five million slaves delivered to the market, we have the death of about 120 million people. Muslims have always run the wholesale slave trade in Africa.

120 million Africans

Christians

The number of Christians martyred by Islam is nine million.² A rough estimate by Raphael Moore in *History of Asia Minor* is that another fifty million died in wars by jihad. So to account for the one million African Christians killed in the 20th century we have—

60 million Christians

1. Thomas Sowell, *Race and Culture*, BasicBooks, 1994, p. 188.

2. David B. Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p. 230, table 4-10.

Hindus

Koenard Elst in *Negationism in India*³ gives an estimate of eighty million Hindus killed in the total jihad against India. The country of India today is only half the size of ancient India, due to jihad.

80 million Hindus

Buddhists

Jihad killed the Buddhists in Turkey, Afghanistan, along the Silk Route, and in India. The total is roughly ten million.⁴

10 million Buddhists

This gives a rough estimate of 270 million killed by jihad.

3. Koenard Elst, *Negationism in India*, Voice of India, New Delhi, 2002, pg. 34.

4. David B. Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p. 230, table 4-1.

WOMEN

LESSON 8

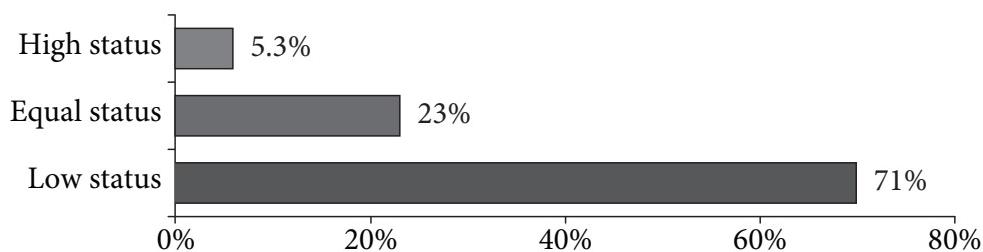
SUMMARY

- Islam's dualism manifests in how women must submit to men. Women can be beaten, but in an Islamic way. Women are spiritually and mentally inferior to men. It takes the testimony of two women to equal that of a man.
 - The Islamic law, the Sharia, lays out the proper way to beat the wife.
-

Islam means submission, submission in all things—religion, politics, culture, civilization and male/female roles. Duality means that everything is divided, and submission means that one side of the duality must dominate the other. All Islamic doctrine follows from submission. Indeed, the opposite is true as well; without submission, there is no Islam. Dualism and submission are the very foundation of Islam.

The major duality inside Islam is male/female. There is one set of rules for men and another set of rules from women. If there were no submission, then there would need to be only one rule: men and women would be treated the same. If they are not to be treated the same, then many more rules are needed.

FIGURE 8.1: STATUS OF WOMEN IN THE KORAN



High status is when a woman is a mother, is she held in higher esteem than a man.

Equal status is on Judgment Day both male and female will be judged on the basis of what they have done. However, since a woman must submit to the man in all things, she will be judged by how well she submitted during her life.

BEATING THE WIFE

Here we have the words of the Koran:

Koran 4:34 Allah has made men superior to women because men spend their wealth to support them. Therefore, virtuous women are obedient, and they are to guard their unseen parts as Allah has guarded them. As for women whom you fear will rebel, admonish them first, and then send them to a separate bed, and then beat them. But if they are obedient after that, then do nothing further; surely Allah is exalted and great!

When Mohammed gave his last sermon he mentioned beating the wife:

Ishaq 969 Mohammed also told them men had rights over their wives and women had rights over their husbands. The wives were never to commit adultery or act in a provocative manner toward others. If they did, they were to be put in separate rooms and beaten lightly. [Stoning is the penalty in other hadiths.] If they refrained from what was forbidden, they had the right to food and clothing. Men were to lay injunctions on women lightly for they were prisoners of men and had no control over their persons.

Here from the Sira is some more about the rights of a woman:

Ishaq 957 Mohammed sent Muadh to Yemen to proselytize. While he was there he was asked what rights a husband has over the wife. He replied to the woman who asked, “If you went home and found your husband’s nose running with pus and blood and you sucked it until it was cleaned, you still would not have fulfilled your husband’s rights.”

Physical force is always an option in Islam. Notice that in the Sunna is that when a woman gets beaten by her husband, she should not complain. A beating is a measure of his caring. [One woman sued in Sharia court for a judgment that her husband should stop beating her every day. She wanted the court to rule that he should only beat her once a week.]

Abu Dawud 11, 2141 Mohammed said: Do not beat Allah’s hand-maidens, but when Umar came to Mohammed and said: Women have become emboldened towards their husbands, Mohammed gave permission to beat them. Then many women came round the family of Mohammed complaining against their husbands.

So Mohammed said: Many women have gone round Mohammed’s family complaining against their husbands. They are not the best among you.

This hadith determines Islamic social custom and family law about wife beating.

Abu Dawud 11, 2142 Mohammed said: A man will not be asked as to why he beat his wife.

THE NATURAL INFERIORITY OF WOMEN

It is the nature of females that most of those in Hell will be women.

Bukhari 1,4,184 Mohammed's followers then told him that during his prayer they saw him reach out with his hands and grasp something, and later retreat in horror. Mohammed replied, "I saw Paradise and stretched my hands towards a bunch of fruit, and had I taken it, you would have eaten from it as long as this world remains. I also saw Hellfire, and I have never seen such a terrible sight. I saw that the majority of the inhabitants were women." When asked why this was so, Mohammed replied, "They are ungrateful to their husbands and to good deeds. Even if you are good to one of them all of your life, whenever she sees some harshness from you she will say, 'I have never seen any good from you.'"

Mohammed also saw a woman in Hell being clawed by a cat. He learned that she had imprisoned a cat, neither feeding it nor allowing it to seek its own food, until it starved.

Women are less intelligent than men and they are also spiritually inferior to men.

Bukhari 1,2,28 Once, after offering prayer at Musalla, Mohammed said to the women, "O women! Give alms, as I have seen that the majority of the dwellers of Hell were women." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you."

The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He replied, "Is not the evidence of two women equal to the witness of one man?" They agreed that this was so. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied that this was so. He said, "This is the deficiency in her religion."

Women cannot help their flaws, so be nice to them.

Bukhari 4,55,548 Mohammed said, "Treat women nicely, for a woman is created from a rib, and is much like one. If you try to straighten a rib, it will break, so I urge you to take care of the women."

The general principle in Islamic law is that it takes two women to equal one man.

Koran 2:282 Believers! When you contract a loan for a certain period, write it down, or to be fair, let a scribe write it down. The scribe should not refuse to write as Allah has taught him; therefore, let the scribe record what the debtor dictates being mindful of his duty to Allah and not reducing the amount he owes. If the debtor is ignorant and unable to dictate, let his guardian do so with fairness. Call two men in to witness this, but if two men cannot be found, then call one man and two women whom you see fit to be witnesses. Therefore, if either woman makes an error, the other can correct her.

Some advice about camels, slaves and women:

Abu Dawud 11, 2155 Mohammed said: If one of you marries a woman or buys a slave, he should say: "O Allah, I ask You for the good in her, and in the disposition You have given her; I take refuge in You from the evil in her, and in the disposition You have given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing.

SHARIA LAW

The Hadith, the Sira and the Koran are all the basis of Islamic law, the Sharia. Here we see how Islamic law deals with wife beating. This is a direct quote from the Sharia. The number is part of an outline system used in the code.

DEALING WITH A REBELLIOUS WIFE¹

When a husband notices signs of rebelliousness in his wife whether in words as when she answers him coldly when she used to do so politely. Or he asks her to come to bed and she refuses, contrary to her usual habit; or whether in acts, as when he finds her averse to him when she was previously kind and cheerful), he warns her in words without keeping from her or hitting her, for it may be that she has an excuse.

The warning could be to tell her,

“Fear Allah concerning the rights you owe to me,”

1. Ahmad Ibn Naqib Al-Misri, *The Reliance of the Traveller, A Classic Manual of Islamic Sacred Law* (Amana Publications, 1994).

or it could be to explain that rebelliousness nullifies his obligation to support her and give her a turn amongst other wives, or it could be to inform her,

“Your obeying me is religiously obligatory”.

He may hit her whether she is rebellious only once or whether more than once, though a weaker opinion holds that he may not hit her unless there is repeated rebelliousness.

To clarify this paragraph, we mention the following rulings:

- (1) Both man and wife are obliged to treat each other kindly and graciously.
- (2) It is not lawful for a wife to leave the house except by the permission of her husband, though she may do so without permission when there is a pressing necessity. Nor may a wife permit anyone to enter her husband's home unless he agrees, even their unmarriageable kin. Nor may she be alone with a non-family-member male, under any circumstances.
- (3) It is obligatory for a wife to obey her husband as is customary in allowing him full lawful enjoyment of her person.
- (4) If the wife does not fulfill one of the above mentioned obligations, she is termed “rebellious,” and the husband takes the following steps to correct matters:
 - (a) admonition and advice, by explaining the unlawfulness of rebellion, its harmful effect on married life, and by listening to her viewpoint on the matter;
 - (b) if admonition is ineffectual, he keeps from her by not sleeping in bed with her, by which both learn the degree to which they need each other;
 - (c) if keeping from her is ineffectual, , though if he does not think so, it is not permissible. His hitting her may not be in a way that injures her and is his last recourse to save the family.

Every line of the Sharia is taken from the Trilogy. Sharia is the law that Islam wants to replace our Constitution. Freedom, equality and democracy are incompatible with Islamic law.

THE DOCTRINE OF WOMEN

If you want to know more about Islam's doctrine of women, CSPI has published a book that details all the information about women in the Trilogy. *The Doctrine of Women* is available on Amazon.com or politicalislam.com.

SLAVES

LESSON 9

SUMMARY

- Slave is a positive term in Islam. All Muslims are the slaves of Allah.
 - Slavery is based upon a detailed ethical code. It is a sin for a slave to escape a Muslim master. Slaves may be used for sex.
 - Mohammed was involved in every aspect of the slave culture. Islam has taken slaves from every culture. Islam was the basis of the African slave trade and have enslaved Europeans for centuries.
 - Christians act as dhimmis on the subject of slavery.
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MOHAMMED AND SLAVERY

Mohammed himself was involved in every single aspect of slavery. He had non-believing men killed so their women and children could be made slaves¹. He gave slaves away for gifts². He owned many slaves, some of them black³. He passed around slaves for the purpose of sex to his Companions, men who were his chief lieutenants⁴. He stood by while others beat slaves⁵. He dictated the rules of Muslims raping women slaves after conquest⁶. He captured slaves and wholesaled them to raise money for jihad⁷. One of his favorite partners was a slave, who bore him a son⁸. He got slaves as gifts from other rulers⁹. The very pulpit he preached from was

1. A. Guillaume, *The Life of Muhammad* (London: Oxford University Press, 1982), 466.
2. Ibid., p. 499.
3. Ibid., p. 516.
4. Ibid., p. 593.
5. Ibid., p. 295.
6. Ibid., p. 496.
7. Ibid., p. 466.
8. William Muir, *The Life of Mohammed* (AMS Press, 1975), 425.
9. Ibid., p. 425.

made by a slave¹. He ate food prepared by slaves². He was treated medically by a slave³. He had a slave tailor⁴. He declared that a slave who ran away from his master would not have his prayers answered⁵. And he approved an owner's raping his female slaves⁶.

The word slave is a positive one in Islam. Every Muslim is a slave of Allah. Mohammed was involved with every conceivable aspect of slavery. The word Islam means submission and a slave is the ultimate expression of submission.

Koran 2:23 If you doubt what We have revealed to Our slave [Mohammed], then write a sura comparable to it and call your gods other than Allah to help you if what you say is true.

Bukhari has 42 references to Mohammed as the Slave of Allah.

[Bukhari 4,55,654] Umar heard the Prophet saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, call me the Slave of Allah and His Apostle."

Slavery is as natural as breathing in Islam. The word is never used in a negative way in the Koran, Sira or Hadith. Slavery is in the Sunna of Mohammed and part of the Koran.

Slaves are part of the natural order of society.

Koran 16:71 Allah has given more of His gifts of material things to some rather than others. In the same manner, those who have more do not give an equal share to their slaves so that they would share equally. Would they then deny the favors of Allah?

DUALITY AND SUBMISSION

Duality is the only way to sustain slavery, and Islam has sustained slavery for 1400 years. A believer, a Muslim, may not be enslaved. Only the Kafirs can be enslaved. The duality of believer/Kafir divides all humanity. The Kafirs are fair game and can be attacked, their protectors killed, their wealth taken and the remaining people enslaved. Slavery is Allah's way. If the slave converts to Islam, then freedom is a possibility.

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1. Bukhari, Hadith, Volume 1, Book 8, Number 440.
 2. Ibid., Volume 3, Book 34, Number 295.
 3. Ibid., Volume 3, Book 36, Number 481.
 4. Ibid., Volume 7, Book 65, Number 344.
 5. Muslim, Hadith, Book 001, Number 0131.
 6. Ibid., Book 008, Number 3383.

Slavery can be part of the sacred order of Islam since duality is the very basis of Islam. There is one set of rules for Muslims and another set of rules for the Kafirs. The only unifying rule in Islam is that every single human being must submit to Islam. Before that submission, the Muslim and the Kafir have nothing in common.

Slavery is a supreme example of Islam's dualistic ethics and submission. Who submits more than a slave?

Freeing slaves has great merit and is approved in both the Koran and the Hadith. However, only slaves who convert are freed. So here we see the great power of Islamic slavery. Those who are slaves will become Muslims in order to be freed. If they don't submit, then their children will.

However, merely converting to Islam after being enslaved does not mean the slave is to be freed. Converting is the first step, but the owner may, or may not, free the converted slave.

In the next verse, Allah gives Islam power over its captives.

Koran 8:70 Messenger! Tell the captives who are under your control, "If Allah finds good in your hearts [if the prisoners convert to Islam], He will give you something better than that which has been taken away from you, and He will show you forgiveness. Truly, Allah is forgiving and merciful." If, however, they plot to betray you, know that they have already betrayed Allah. He has therefore given you power over them. Allah is all-knowing and wise.

For a slave to flee his Islamic master is a sin against Allah.

Muslim 001,0131 Mohammed: "If a slave flees his master, Allah does not hear his prayer."

For a Muslim to have sex with his slaves is in the same moral category as being humble, telling the truth or giving to charity. There is no blame and it is a moral good. Raping slaves is only good for the male Muslim. Of course, for the female Muslim it is forbidden for her to have sex with a Kafir slave.

Koran 4:24 Also forbidden to you are married women unless they are your slaves. This is the command of Allah. Other than those mentioned, all other women are lawful to you to court with your wealth and with honorable intentions, not with lust. And give those you have slept with a dowry, as it is your duty. But after you have fulfilled your duty, it is not an offense to make additional agreements among you. Truly Allah is knowing and wise!

This verse was given at the time of the jihad at Khaybar. Mohammed attacked the Jews of Khaybar and conquered them. The Jews that survived were doomed to become *dhimmis*. A dhimmi is not a Muslim, but one

who has agreed to do all things as Islam wishes. In this case the surviving Jews were to work the land and give half of the proceeds to the jihadists. In addition, some women were taken as sex slaves.

Ishaq 758 [This event is right after the capture of Khaybar.] Dihya had asked Mohammed for Safiya, and when he chose her for himself Mohammed gave Safiya's two cousins to Dihya in exchange. *The women of Khaybar were distributed among the Muslims.*

Ishaq 759 A man said, 'Let me tell you what I heard the apostle say on the day of Khaybar. He got up among us and said: "It is not lawful for a Muslim to mingle his seed with another man's [meaning raping a pregnant woman among the captives], nor is it lawful for him to take her until he has made sure that she is in a state of cleanness [not having her period]."

The rape of women during jihad is a constant in the Hadith and the Sira.

HISTORY

Slavery goes far beyond the 300-year period during which whites bought slaves from the Muslim wholesalers on the West coast of Africa.

White Slaves

For 1400 years—until the slave market was officially closed in the early 1960s—the highest priced slave in Mecca was the white woman. The price of a white slave girl was from three to ten times that of a black girl. When Islam invaded Spain, the first thing exported back to Islamic North Africa was a thousand blond-haired girls.

Our word for slave comes from the Slavs of eastern Europe. So many of them were taken by the Muslims of the Ottoman Empire that the very term *Slav* came to mean slave. And black slaves were so numerous that the term *abd* came to mean black or African. Muslims called the white slaves *mamluk*.

Not only were the words for slaves different, but the uses of them were different. The white woman was favored for sex. That is why she brought the best price. White slaves were not used for rough labor but were used for higher positions in domestic and administrative work. Both white and black eunuchs were used in the harem.

There is an interesting aspect to castration in Islam. White male slaves were simply castrated; whereas, black slaves were completely surgically altered.

Black Slaves

About 11 million slaves were shipped across the Atlantic, and 14 million were sent to the Islamic nations of North Africa and the Middle East¹. For every slave captured, many others died. Estimates of this collateral damage vary. The renowned missionary David Livingstone estimated that for every slave who reached the plantation, five others died by being killed in the raid or died on the forced march from illness and privation². Those who were left behind were the very young, the weak, the sick and the old. These soon died since the main providers had been killed or enslaved. So, for 25 million slaves delivered to the market, we have the death of about 120 million people. Islam ran the wholesale slave trade in Africa from the time of Mohammed.

DHIMMITUDE

Historically, Muslims are dominant over every other demographic group. No one is lower than a slave. No one is higher than the slave's master. For 1400 years Islam has enslaved African, Asians, Christians, Hindus, Buddhists, Europeans and even Americans. On the other hand, no one enslaves Muslims, unless the African slaver runs out of Kafirs. But even then, it is a Muslim who enslaves the Muslim.

The absolute dominance of the Muslim today is shown by the fact that no one blames them or holds them responsible for slavery. Islam not only enslaves the bodies of the Kafirs, but enslaves the minds of the Kafir intellectuals. One of the most forbidden topics to be discussed is the role of Islam in slavery, both today and throughout the last 1400 years.

As a cruel example of how the Kafir mind submits to Islam regarding slavery, go to an event where freed slaves from Africa or the "Lost Boys" of the Sudan are featured. Money is raised, sympathy is given and not one word about Islam is ever mentioned. Slavery just happens. We get to see an effect without a cause, an impossibility, but a false reality, nevertheless.

This mental submission of the Kafir to Islam is dhimmitude. There are three ways to submit to the duality of Islam. The first is to be a Muslim. The second is to be a slave. But Mohammed invented a third way of submission—the dhimmi.

When the Kafir lets Islam have its way in public affairs, the Kafir becomes a dhimmi. When Kafirs teach about slavery and don't teach about Islam and slavery, the Kafir is a dhimmi. When the university curriculum

1. Thomas Sowell, *Race and Culture*, BasicBooks, 1994, p. 188.

2. Woman's Presbyterian Board of Missions, *David Livingstone*, p. 62, 1888.

about “gender studies” does not include the servitude of the Islamic woman, the mind set of the curriculum is dhimmitude. When the rabbi or the minister says that he worships the same god as the Muslim, but have never read the Trilogy, the rabbi and the ministers are dhimmis. When the media report or talk about Islam and have no knowledge about the doctrine or history of political Islam, they are dhimmis.

THE DOCTRINE OF SLAVERY

If you want to know more about Islam’s doctrine of slavery, CSPI has published the only book that details all the information about slavery in the Trilogy. *The Islamic Doctrine of Slavery* is available on Amazon.com or politicalislam.com.

ETHICS

LESSON 10

SUMMARY

- Islamic ethics are dualistic. Islam has one code for believers and a second ethical code for Kafirs. The term Kafir is dualistic, since the Kafir is the “other”. Jihad and slavery all have an Islamic ethical code.
 - A Muslim is a brother only to other Muslims. A Muslim is honest with other Muslims and may deceive Kafirs. There is an Islamic word for sacred deception, *taqiyya*.
 - Killing a Kafir is not a serious charge in Islamic law. Theft and murder are acceptable in Islam.
-

Ethics is at the root of every human action and underlies our motivation. Ethics determines our point-of-view. Fundamentally, there are only two ethical systems. The first is based upon the ideal of

Do unto others as you would have them do unto you.

This idea is called the Golden Rule and is found in most cultures. This ethic is based upon the idea that others are fundamentally the same as ourselves. This does not mean we are equal in abilities. It is a unitary ethical system, since it sees humanity as one spirit and one ethical body.

Everyone wants to be treated as a human being. In particular, we all want to be equal under the law and be treated as social equals. On the basis of the Golden Rule—the equality of human beings—we have created democracy, ended slavery and treat women and men as political equals. So the Golden Rule is a unitary ethic. All people are to be treated the same. All religions have some version of the Golden Rule except Islam.

Now mind you, Kafirs have frequently failed at applying the Golden Rule, but they can be judged and condemned on its basis. They may fall short, but it is the ideal.

DUALISTIC ETHICS

There is another basis for ethics—dualism. In dualistic thought there is no such thing as a unified humanity, but a division into two parts: them

and us. Much of the Trilogy is devoted to establishing the division between Islam and the Kafir.

At a political level, the duality manifests as:

dar al Islam, land of submission

dar al harb, land of war

Duality is the very basis of Islam's ethics. Islam's ethics are based upon on the Koran and the Sunna of Mohammed. Over half of the Koran deals with the division between Islam and the Kafir. The Koran is based upon duality.

There is no such thing as a universal statement of ethics in Islam. Muslims are to be treated one way and Kafirs another way. The closest Islam comes to a universal statement of ethics is that the entire world must submit to Islam. After Mohammed became a prophet, he never treated a Kafir the same as a Muslim. Islam denies the truth of the Golden Rule.

The term "human being" has no meaning inside of Islam. There is no such thing as humanity, only the duality of the believer and Kafir. In the ethical statements found in the Hadith, a Muslim should not lie, cheat, kill or steal from other Muslims. But a Muslim may lie, deceive or kill a Kafir if it advances Islam.

Every action and word of Mohammed was based upon whether he was dealing with a Muslim or a Kafir. Mohammed's every action and word as recorded in the Sira and Hadith, define Islamic ethics. It is impossible for an action or word of Mohammed to be unethical.

Mohammed's ethics were dualistic. Therefore, Islam's ethics are dualistic.

Islam's ethics are supremely powerful and effective in politics. Dualism is the foundation of jihad, dhimmitude and slavery.

The Trilogy never has the slightest sympathy for the suffering of the Kafir. Mohammed never expressed any regret at the torture, killing, enslavement, humiliation of Kafir men by the rape of Kafir women. The suffering of the Kafir is defined as good. Indeed, the finest poetic imagery of the Koran is reserved for the torture and suffering of the Kafir. The Kafir is pure "other," and Islam cannot be too deceptive or too cruel to the Kafir.

Mohammed's response to the heads of the Kafirs thrown at his feet was joy.

KAFIR

Kafir defines the ethical dualism of Islam at a personal level. To call someone a Kafir is an ethical statement.

A Muslim may be friendly to a Kafir if it advances Islam, but he is not actually a friend. A Kafir is not a real human; Muslims are the only real humans. The only good in a Kafir is how the Kafir can serve or enrich Islam.

SLAVERY

Slavery, like jihad, is the logical conclusion to dualistic ethics. Slavery was used by Mohammed for very simple reasons. He had known slavery from his first breath. Slaves were as common as camels in Arabia. Slaves were a free source of energy, power and money. And the slaves eventually became Muslims.

For Mohammed, slavery was positive. Allah said so. Just treat the slaves well. Men raping female slaves was part of the good treatment of slaves. This is dualism. When Muslims raped the women of the conquered tribes after killing their men, there was no empathy or compassion. A Muslim's *ghira*, maleness, power and prestige, is increased with this treatment of the inferior Kafir woman. Dualism transforms this into a sacred good.

Slavery is good. All Muslims are slaves of Allah. So the enslavement of others enriches Islam and helps to Islamicize the Kafir world.

The ethics of dualistic slavery can be seen in Islam's attitude toward the history of slavery. Islam never acknowledges its role in the history of the suffering of slavery. Islam has no regrets or guilt about slavery.

THE ETHICS OF KILLING AND DECEPTION

Kafir, jihad, dualism and slavery are the results of a very detailed system of ethics. Islamic ethics determines what is truth, honesty, how to treat Muslims and how to treat the Kafir. All of these underlie the ability of Islam to carry out jihad, slavery and Kafir submission. Everything in Islam is directed towards submission and is based upon a dualistic system of thought.

Dualistic ethics that defines brotherhood, honesty, truth and the legal system makes it possible to kill, enslave, deceive, and cheat the Kafir.

BROTHERHOOD

The brother of a Muslim is another Muslim.

Bukhari 1,2,12 Mohammed: "True faith comes when a man's personal desires mirror his wishes for other Muslims."

Bukhari 9,85,83 Mohammed: "A Muslim is a brother to other Muslims. He should never oppress them nor should he facilitate

their oppression. Allah will satisfy the needs of those who satisfy the needs of their brothers.”

HONESTY

A Muslim should always be honest in dealing with other Muslims.

Bukhari 3,34,301 A man selling wares in the market place swore by Allah that he had been offered a certain price for his goods when, in fact, no such offer existed. He lied about the offer to drive up the price for his goods and thus cheat a fellow Muslim. Consequently, this verse in the Koran was revealed to Mohammed:

Koran 3:77 Those who sell their covenant with Allah and their oaths for a meager price will have no part in the world to come. Allah will not find them worthy to speak to or even glance in their direction on the Day of Resurrection, nor will He forgive them. They will have a painful end.

TRUTH

In Islam something that is not true is not always a lie.

Bukhari 3,49,857 Mohammed: “A man who brings peace to the people by making up good words or by saying nice things, though untrue, does not lie.”

A Muslim's oath is flexible.

Bukhari 8,78,618 Abu Bakr faithfully kept his oaths until Allah revealed to Mohammed the atonement for breaking them. Afterwards he said, “If I make a pledge and later discover a more worthy pledge, then I will take the better action and make amends for my earlier promise.”

When deception advances Islam, the deception is not a sin. Ali was Mohammed's nephew and was raised by him from the age of ten and became the fourth caliph. Ali pronounced the following on lies and deception.

Bukhari 9,84,64 When I relate to you the words of Mohammed, by Allah, I would rather die than bear false witness to his teachings. However, if I should say something unrelated to the prophet, then it might very well be a lie so that I might deceive my enemy. Without question, I heard Mohammed say, “In the final days before Redemption there will emerge groups of foolish youths who will say all the right things but their faith will go no further than their mouths and will flee from their religion like an arrow. So, kill

the apostates wherever you find them, because whoever does so will be rewarded on Judgment Day.”

Deceit is permissible in jihad:

Muslim 032,6303 *According to Mohammed, someone who strives to promote harmony amongst the faithful and says or conveys good things is not a liar. Ibn Shihab said that he had heard only three exceptions to the rules governing false statements: lies are permissible in war, to reconcile differences between the faithful, and to reconcile a husband and wife through the manipulation or twisting of words.*

Taqiyya is deception that advances Islam. A lie should never be told unless there is no other way to accomplish the task. Al Tabarani, in Al Awsat, said, “Lies are sins except when they are told for the welfare of a Muslim or for saving him from a disaster.”¹

An example of sacred deceit, *taqiyya*:

Ishaq 224 A member of the Abyssinian royalty, called the Negus, became convinced of the truth of Islam. He was accused by the Christians of leaving his religion. The Negus wrote on a piece of paper, “There is no god but Allah and Mohammed is his prophet. Jesus was a Muslim, born of Mary, conceived without a father.” [These are classical Islamic statements.] He then pinned the statement under his shirt over his heart. When the other Abyssinians accused the Negus of leaving Christianity and they said, “Jesus was the Son of God.” The Negus placed his hand over his heart (and the paper with the statement) and told the Christians, “I testify that Jesus was no more than this.” The Christians took him at his word and left him. When Mohammed heard this, he prayed for the Negus when he died.

LAW

The hadiths are the basis of the Sharia, Islamic law. Here is a hadith about capital crimes. Killing a non-Muslim is not a capital crime.

Bukhari 1,3,111 *I [Abu] asked Ali, “Do you know of any sources of law that were revealed to Mohammed other than the Koran?” Ali responded, “None except for Allah’s law, or the ability of reason*

1. Bat Ye’or, *The Dhimmi* (Cranbury, N.J.: Associated University Presses, 2003), 392.

given by Allah to a Muslim, or these written precepts I possess.” I said, “What are these written rules?” Ali answered, “They concern the blood money paid by a killer to a victim’s relatives, the method of ransoming a captive’s release from the enemy, and the law that a Muslim must never be killed as punishment for killing a non-Muslim.”

TREATMENT OF FELLOW MUSLIMS

Weapons in the mosque are acceptable. The mosque is a political center as well as a community center and a place of worship.

Bukhari 1,8,443 Mohammed: “Arrows should be held by their heads when carried through mosques or markets so that they do not harm a Muslim.”

Bukhari 9,88,193 Mohammed: “You should not aim your weapons at other Muslims; you never know, Satan might tempt you to harm them, and your sin would send you to Hell.”

Killing a Muslim is a crime.

Koran 25:68 *They do not call upon other gods along with Allah and do not kill those whom Allah has forbidden to be killed [other Muslims] except for just cause.*

Koran 4:93 *For those who intentionally kill another Muslim, Hell will be their punishment, where they will live forever. The wrath of Allah will be upon them, He will curse them, and they will receive terrible torture.*

In business, a Muslim should never cheat a Muslim.

Bukhari 9,86,109 Mohammed said, “A neighbor has a greater expectation of help from his neighbor¹ than anyone else.” Some said, “If a man wants to buy a house there is no harm done if he uses trickery to prevent another from buying it.” Abu Abdullah said, “So that man says that some people are allowed to play tricks on other Muslims though Mohammed said, ‘When doing business with other Muslims do not sell them sick animals or defective or stolen goods.’ ”

Bukhari 8,73,70 Mohammed: “Harming a Muslim is an evil act; killing a Muslim means rejecting Allah.”

1. Other hadiths show that neighbor meant other Muslims who lived in their own neighborhoods.

POSITION TOWARD OTHER RELIGIONS

Mohammed's deathbed wishes were to create religious apartheid in Arabia and to use money to influence Kafirs for Islam.

Bukhari 4,52,288 [...] “*On his deathbed Mohammed gave three final orders saying, ‘First, drive the non-Muslims from Arabia. Second, give gifts and show respect to foreign officials as I have done.’ I forgot the third command.*”

THEFT

Taking the wealth of the Kafir is sanctioned by the Koran as the legalization of booty.

Bukhari 1,7,331

[...] *The booty of war has been made lawful for me yet it was not lawful for anyone else before me. [...]*

RAPE

The rape of women after jihad is a constant in the Hadith and the Sira. Here we see that at first the jihadists were reluctant to rape the captive women because of their husbands being nearby. But the Koran established that it was not immoral even if they had husbands.

Muslim 008, 3432 Mohammed sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions seemed to refrain from raping captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that: “And women already married, except those whom your right hands possess² (iv. 24)” (i. e. they were lawful for them when their menstrual period came to an end).

Raping women is used in jihad because it works as a tactic of war. It spreads shame among the Kafir men and women and it begins the process of subjugating the Kafir women. In short, it teaches everybody their place in Islam—submission.

A CONCLUSION

There is no hadith that ever refers to humanity as one body. Every hadith that refers to humanity is dualistic—divided into Muslims and Kafirs. Islamic ethics are completely dualistic.

2. The right hand is the sword hand. The phrase comes from the Koran.

Islamic ethics have no place for integrity. Indeed, integrity is not possible within any dualistic system. Integrity cannot be logically defined within a dualistic system. If deceit is a virtue, then integrity is not a possibility.

No one who adheres to Islamic ethics can have integrity. They cannot tell the Kafir the whole truth and nothing but the truth, about Islam.

SELECTIONS FROM THE KORAN

LESSON 11

SUMMARY

- Islamic Paradise is a garden of fleshly pleasures.
 - There are creatures, similar to spirits, called jinns that populate the earth.
 - Allah determines all things, including whether a person becomes a Muslim. Allah creates some men for Hell.
 - Violence is common in the Koran.
 - The Koran contradicts itself but has rules for dealing with the contradictions.
 - Allah is to be feared, not loved.
-

The Koran is a dualistic document whose purpose is to make all Kafirs submit to Islam.

EVERYDAY

The following verses are repeated daily by every Muslim. The first four verses are a standard piousness. But notice that verse 5 says that the Jews anger Allah and that the Christians are wrong.

Koran 1:11 *In the Name of Allah, the Compassionate, the Merciful.*
1:2 *Praise be to Allah, Lord of the worlds. The Compassionate, the Merciful. King of the Judgment Day.*
1:5 *Only You do we worship, and to You alone do we ask for help. Keep us on the straight and narrow path. The path of those that You favor; not the path of those who anger You [the Jews] nor the path of those who go astray [the Christians].*

HEAVEN / HELL

Islamic Paradise (it is never called Heaven) is a place where a man can have all the sex he wants with virgins, drink wine and never get a hangover, eat all he wants and watch the people in Hell be tortured and taunt them.

Koran 56:11 *A few of those who lived later [after Islam was well established] will be on decorated couches, reclining on them face to face. They will be waited on by immortal young boys with goblets and ewers and a cup of pure wine that gives no headache nor muddles the mind, and with fruits that are most pleasing, and with the flesh of birds that they desire. In compensation for their past good deeds, they will have houris [heavenly companions of pleasure] with big, dark eyes like pearls peeking from their shells. They will not hear any vain or sinful talk, only the cry, “Peace! Peace!”*

Koran 56:27 *The people of the right-hand—Oh! How happy the people of the right-hand will be resting on raised couches amid thornless sidrahs [plum trees] and talh trees [banana trees], thick with fruit, and in extended shade and constantly flowing waters, and abundant fruits, neither forbidden nor out of reach. And We have specially made for them houris, companions, chaste and pure virgins, lovers and friends of equal age with them for the people of the right hand, a large number of the people of old, and a large number of the people of the latter generations.*

Koran 55:56 *There will be bashful virgins who gaze modestly, who have never been touched by either man nor jinn. Which of your Lord’s blessings would you deny?*

The Koran uses its most expressive language for Hell.

Koran 4:56 *Those who reject Our revelations We will cast into the Fire. As soon as their skins are burnt away, We will give them new skins so that they will truly experience the torment. Truly Allah is mighty and wise!*

OATHS

Allah swears many oaths in the Koran. Arabs swore oaths to establish the truth. The Koran gives Allah many Arabic qualities.

Koran 51:5 *Truly, that which threatens you [the Meccans] is real. The Judgment will certainly happen. I [Allah] swear by the star-tracked heaven!*

JINNS

The Koran says that there are spirits called jinns who are here on earth. Jinns are made of fire. Most of them cause evil, but some are religious. We get the name genie from the name jinn.

Koran 72:1 *Say: It has been revealed to me that a group of jinn listened [to Mohammed recite the Koran] and said, “Truly, we have heard a wonderful recital. It guides us to the truth. We believe in it, and we will never again worship another god. Exalted is the majesty of Our Lord! He has neither*

a wife nor a child. The foolish among us speak of a god that is unjust. We believed that no man or jinn would utter a lie against Allah.”

Koran 46:29 *We sent a company of jinn so that they might hear the Koran. When the reading was finished, they returned to their people with warnings. They said, “Oh, people! We have heard a scripture sent down since the days of Moses verifying previous scriptures, a guide to the truth and the straight path. Oh, people! Hear the Messenger of Allah and believe Him that He will forgive your faults and protect you from tormenting punishment.”*

PREDESTINATION

The Koran is a dualistic text. Allah constantly admonishes the world to do what Mohammed says. But then it also says again and again that Allah causes men to err.

Koran 42:44 *Whomever Allah sends astray will no longer have a protector.*

Koran 6:25 *Some among them listen to you [Mohammed], but We have cast veils over their hearts and a heaviness to their ears so that they cannot understand our signs [the Koran].*

PLOTTING

The Koran repeatedly says that Allah plots and schemes against the Kafirs.

Koran 10:21 *When We grant men a mercy after an adversity has afflicted them and We cause this people to taste of mercy, they start plotting against Our signs. Say: Allah is swifter to plot. Our messengers record all the plots you make.*

ABROGATION

The Koran contradicts itself. When verses contradict, then the later verses are to be used. However, the earlier verses can still be used, since the later verses are better, but the earlier verses are still true. This abrogation is at the root of the dualistic nature of the Koran.

Koran 2:106 *Whatever of Our revelations We repeal or cause to be forgotten, We will replace with something superior or comparable. [There are as many as 225 verses of the Koran that are altered by later verses, abrogation.] Do you not know that Allah has power over all things? Do you not know that Allah reigns sovereign over the heavens and earth and besides Him you have no protector or helper?*

MOHAMMED'S FAMILY LIFE

Mohammed's family life is mentioned many times in the Koran. Also, notice that Mohammed's oaths are flexible. Therefore, so are all Islamic oaths flexible. That is the nature of the Sunna.

Koran 66:1 *Why, Oh, Messenger, do you forbid yourself that which Allah has made lawful to you? Do you seek to please your wives? [Mohammed was fond of a Coptic (Egyptian Christian) sex slave named Mary. Hafsa found Mohammed in her room with Mary, a violation of Hafsa's domain. He told a jealous Hafsa that he would stop relations with Mary and then did not. But Hafsa was supposed to be quiet about this matter.] Allah is lenient and merciful. Allah has allowed you release from your oaths, and Allah is your master. He is knowing and wise.*

Koran 33:36 *And it is not the place of a believer, either man or woman, to have a choice in his or her affairs when Allah and His Messenger have decided on a matter. Those who disobey Allah and His Messenger are clearly on the wrong path. And remember when you said to your adopted son [Zaid], the one who had received Allah's favor [converted to Islam], "Keep your wife to yourself and fear Allah," and you hid in your heart what Allah was to reveal, and you feared men [what people would say if he married his daughter-in-law], when it would have been right that you should fear Allah. And when Zaid divorced his wife, We gave her to you as your wife, so it would not be a sin for believers to marry the wives of their adopted sons, after they have divorced them. And Allah's will must be carried out.*

DUALITY

Any verse in the Koran which seems to advocate good towards the Kafir is always compromised somewhere else. Here is a well known verse:

Koran 5:32 *For this reason, We have decreed to the Children of Israel that whoever kills anyone, unless it is manslaughter, or for spreading mischief in the land, it will be as though he had slain all mankind. Whoever saves a life, it will be as though he had saved all mankind. Certainly Our messengers came to them [the Jews] with the proofs of their mission, and even after this, most of them committed excesses in the land.*

When President Bush read this statement after 9/11, he only quoted the "that whoever kills anyone, unless it is manslaughter, or for spreading mischief in the land, it will be as though he had slain all mankind. Whoever saves a life, it will be as though he had saved all mankind."

But that law only applies to the Jews. Then read the next verse:

Koran 5:33 *The only reward for those who war against Allah and His messengers and strive to commit mischief on the earth is that they will be slain or crucified, have their alternate hands and feet cut off, or be banished from the land. This will be their disgrace in this world, and a great torment shall be theirs in the next except those who repent before you overpower them. Know that Allah is forgiving and merciful.*

Thus Koran 5:32 does not abjure violence, instead it makes clear that anyone opposing Islam will be killed, crucified, mutilated, or banished.

Here is another example of dualism. Sura 109 sounds just wonderfully tolerant:

Koran 109:1 *Say: Oh you Kafirs! I do not worship what you worship, and you do not worship what I worship. I will never worship what you worship, and you will never worship what I worship. You to your religion, me to my religion.*

But here we have a later verse that abrogates it (Sura 9 is the last sura):

Koran 9:123 *Believers, fight the Kafirs who are near you, and let them find you to be tough and hard. Know that Allah is with those who guard against evil.*

So Islam uses the “good” verses when needed, but always has a secret weapon, the “bad” verses, hidden for use when needed.

SUBMISSION AND DUALITY

LESSON 12

- Islam is based upon two principles—submission and duality. All of the world's civilizations, cultures and political systems must submit to Islam.
 - Duality means that Islam always divides everything in two. It also holds two contradictory positions on nearly every topic. Even though the ideas contradict, they are both true.
 - Submission means that Islam must dominate all aspects of humanity. Art, literature, education, customs, food, law and every other aspect of being a human must be done in the way of Islam.
-

SUBMISSION

“Islam” is an Arabic word that means submission. A Muslim is one who has submitted to Allah. Submission is a statement of power with one thing dominant over the other. As long as it is a religious statement then the rest of the world has no problem. However, since Islam is a political system, submission is the relation between Islam and the Kafirs. We see this as Muslims come to the West. Our institutions must submit to Islam. Schools must teach a history that Islam approves of. Newspapers cannot publish the Danish cartoons of Mohammed because Islam demands that our freedom of the press must submit to Islam. Everything, over time, in the public sphere must conform to the principles of Islam.

Islam has very long term political goals and is infinitely patient. Islam's goals in America are very simple. Our Constitution is an affront to Allah and is man-made. Over the long term it must submit to Sharia law, Islamic law. From the standpoint of Islam, this is only just. All man-made governments are inherently evil and a work of ignorance. The dualism of political Islam is seen in Muslims who say they love America and the Constitution, all the while working to end the American culture.

Sometimes you hear that Islam means peace. The peace of Islam comes only after you submit to Islam. Here we see how Christians have peace under Islam:

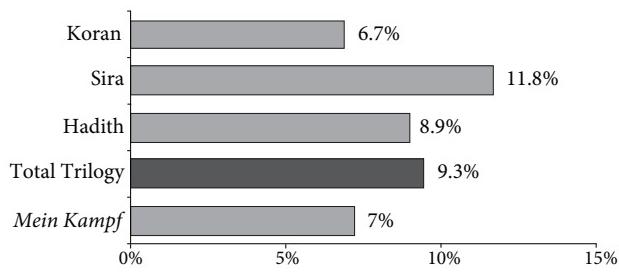
Koran 9:29 *Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya], and they are humiliated.*

Islam means submission and then there is peace. Inside Islam women must submit to the males. Outside Islam, the Kafirs must submit. Islam's doctrine of slavery is based upon submission.

DUALITY

These charts give us a visual picture of the most extraordinary part of Islam—dualism. Islam has two contradictory doctrinal positions on just about every issue.

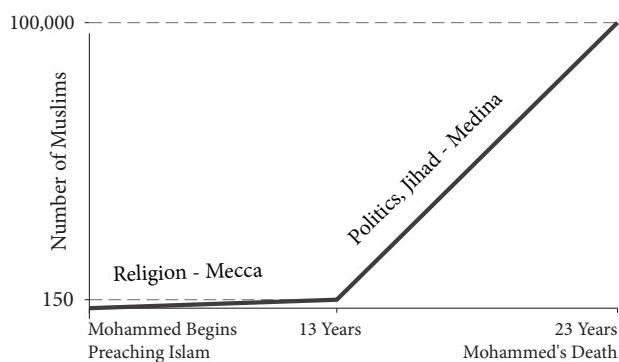
FIGURE 12.1: ANTI-JEWISH TEXT IN TRILOGY



Jews.

Notice the difference between the anti-Jewish text in Mecca and Medina. In Mecca Mohammed proved his divine mission by comparing himself to the Jewish prophets. Then in Medina, the Jews are mocked and murdered. Islam has two contradictory positions about

FIGURE 12.2: GROWTH OF ISLAM

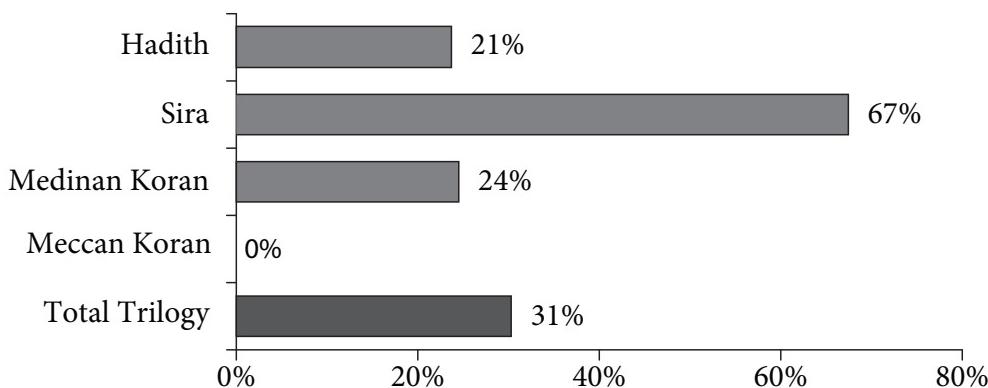


Here we see the two different modes of Islam, religion and politics. There was almost no growth during the religious phase of tolerance. When jihad was introduced, Islam became successful.

Dualism is the key to understanding the Koran. The insight into the logic of the Koran comes from the large numbers of contradictions in it.

Both sides of the contradiction are true in dualistic logic. The circumstances govern which verse is used.

FIGURE 12.3 AMOUNT OF TRILOGY TEXT DEVOTED TO JIHAD



In Mecca there was only argument, no jihad. The perfect, universal and eternal Koran has two different views about jihad.

For example:

Koran 73:10 Listen to what they [unbelievers] say with patience, and leave them with dignity.

From tolerance we move to the ultimate intolerance—not even the Lord of the Universe can stand the Kafirs:

Koran 8:12 Then your Lord spoke to His angels and said, “I will be with you. Give strength to the believers. I will send terror into the Kafirs’ hearts, cut off their heads and even the tips of their fingers!”

The usual model for understanding contradictory verses is called abrogation. The later verse abrogates the earlier verse. Said another way, the later verse is stronger than the earlier verse. However, the earlier verse can still be used. Notice that when Muslims quote the Koran, they always quote the earlier, abrogated verse. Abrogation is one of the expressions of dualism.

All of Western logic is based upon the law of contradiction—if two things contradict, then at least one of them is false. But Islamic logic is dualistic; two things can contradict each other and both are true.

No dualistic system may be measured by one answer. This is the reason that the arguments about what constitutes the “real” Islam go on and on and are never resolved. A single right answer does not exist.

Dualistic systems can only be measured by statistics. It is futile to argue that one side of the dualism is true. For an example of using statistics, look at the question: what is the real jihad, the jihad of inner, spiritual struggle or the jihad of war? Let’s turn to Bukhari (the Hadith) for the answer, as he

repeatedly speaks of jihad. In Bukhari, 97% of the references to jihad are about war and 3% are about the inner struggle. So the statistical answer is that jihad is 97% war and 3% inner struggle. Is jihad war? Yes—97%. Is jihad inner struggle? Yes—3%. So if you are writing an article, you can make a case for either. But in truth, almost every argument about Islam can be answered by “all of the above.” Both sides of the duality are right.

What is the real Islam? Is it the religion of peace or is it the jihad of killing? The correct answer is both. Islam is dualistic. Therefore, Islam is peace and Islam is violence. The violence cannot be removed or reformed. If the basis of violence is removed, then what is left is not Islam. If the submission and duality are removed, then what is left is not Islam.

THE TWO CIVILIZATIONS

There are two types of ethics—unitary and dualistic. Unitary ethics are based upon the Golden Rule. The Golden Rule has no limits as to whom to treat as ourselves. That is, the Golden Rule sees all of the world as one body.

For instance, “Do unto some others (or your friends or tribe members) as you would have them do unto you” is not the Golden Rule. No, the Golden Rule is “Do unto others (each and every human)” and the others had no qualifications. All humans are seen as one body to be treated fairly.

The other ethical system is dualistic, like Islamic ethics.

What is important is to see that Christianity, Buddhism, Judaism, Hinduism, and most atheists agree on the Golden Rule. This ethical basis is so important that we can see that all of the groups share a common unitary civilization that is based upon our very humanity and the Golden Rule.

But Islam has no part in a unitary civilization. Islam is a dualistic civilization that divides all of humanity into believers and Kafirs. There is no humanity, as such. Kafirs and believers are to be treated differently. And, even worse, Islam declares that its fundamental purpose is to annihilate the unitary civilization. The dualistic civilization is based upon submission and duality. It cannot be reformed or changed.

DUALISM AND CIVILIZATION

The table on the next page gives a summary of what the difference between cultures based upon dualism and the Golden Rule.

**THE MECCAN
IDEALS
OF DUALISM**

**THE MEDINAN
IDEALS
OF DUALISM**

**THE IDEALS OF
UNITARY ETHICS**

Islam is the religion of peace. A real Muslim is never violent.	Violence and threats are used against non-Muslims. The violence is caused by the non-Muslims failure to submit to Islam.	Peace is the desired state between groups.
Artists and intellectuals are pressured.	Artists and intellectuals that offend Islam are threatened and/or killed. Art and ideas must submit to Islam.	Artists and intellectuals are free to speak.
Islam is the “brother” religion of the Jews and Christians.	All religions must submit to Islam.	All religions are tolerated.
Demands are made on the host culture to accommodate Islam.	Differences are settled by threats and force (any compromise is temporary).	Differences are settled by negotiation and compromise.
Local laws are obeyed outside the Islamic community.	Islamic law (Sharia) is supreme. Non-Muslims are second class citizens.	All people are equal before the law.
Islam's poverty is caused by the nonbelievers.	Islam takes wealth as its due.	Wealth is generated and created.

TEARS OF JIHAD

LESSON 13

SUMMARY

- Jihad has killed over 60,000,000 Christians.
 - Islam attacked the Christians of Smyrna in 1922. It was an annihilation that took place as the Americans and Europeans stood aside.
-

All of the history of Islam is based upon submission and duality.

Before jihad exploded out of Arabia, Turkey (Asia Minor) was a Christian nation of primarily Greek culture called Anatolia. Today Turkey is 99.7% Islamic and increasing. How did this happen?

Islam tried for centuries to crush Christianity and the Greek culture in Turkey. Constantinople, the capital, fell to jihad in 1453. Christians became dhimmis, second-class citizens. The slow grind of discrimination was punctuated by outbursts of violence. Christian Greek Anatolia was painfully changed into Islamic Turkey.

The background for these stories is that in World War I Turkey sided with the Germans (Islam sided with the Nazis in WWII). In this political chaos, Kamal Attaturk rose to power as head of the military and political government. The Allies were exhausted and did not want to get involved with another war, so they gave money to support the Greeks to fight the Turks. Long story made short, the Greeks lost.

The old Ottoman empire had fallen and a new government was arising. The leader, Attaturk, was determined to destroy the last of the Kafirs in Turkey. But what he talked about to the Westerners was the possibility of business in a new country. World War I was over and America was becoming a world power. America wanted trade and influence.

The war had brought about new technology and a fusion between industry and government. A concept called Dollar Diplomacy was practiced. Trade and diplomacy became two ends of the same stick. To show how far this concept went, the American ambassador took the funds that had been raised by Christians to help the Armenians persecuted in northern Turkey

and gave it to the Turks. When the Christians protested to the media, the media would not report it because of State department pressure.

The Muslim Turks killed both Greeks and Armenians that day, but this lesson will focus on the murder and theft of the Armenians. Armenia was one of the first Christian nations and has suffered monstrously at the hands of Islam. Armenia was well educated and prosperous and had always been especially despised by Islam.

Over a million Armenians were killed in Turkey in the 20th century.

As you read this story of the destruction of Smyrna, know that this same story is repeated today by the same players and with the same results.

IT STARTS

Smyrna was in what was once called Asia Minor, also Anatolia. It was one of the oldest communities of Christians left in Turkey. Islam had already destroyed the other six.

Revelation 1:11 saying, “What you see, write in a book and send to the seven assemblies: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea.”

Smyrna, Turkey, in 1922 was a dazzling city. It was a fusion of Christian, Armenian, Greek, and Mediterranean, with some Muslims. (It was like Beirut, Lebanon, before it fell to jihad. All multicultural politics that includes Islam will fall to Islam. There have never been any exceptions.)

The West had given the Greeks the responsibility of containing the Turkish army and then turned around and prevented its victory by interference. Now the Turks, lead by Attaturk [a Muslim military leader who became ruler], began to enter the city.

The Armenians were afraid. They had experienced Islam in their old homeland in northern Turkey where the Turkish genocide had killed their ancestors. There were many warships from England, America, France and Italy in the harbor. Large numbers of commercial freighters were there from every country. The Armenians began to crowd down to the harbor. None of the freighters would take them on. They, along with the Allied warships in the harbor, were declared to be neutral and did not want to interfere with the politics of the rising Turkish power. They were in Smyrna for business and refugees were political. Other Armenians were unafraid; they believed that the warships from Christian nations would protect them.

The Turkish army entered Smyrna and began to loot the shops of the Greeks and the Armenians. Then the army turned from looting to armed robbery. Then the Turks began to rob and kill the Armenians.

Aboard the American ship *Litchfield*, Captain Hepburn wrote that the Turks deserved high marks for discipline and high military standards. The cover-up had started.

The Turkish army surrounded the Armenian quarter and all Muslims were told to leave the area.

KILLING THE CHRISTIAN LEADER

Chrysostomos was the leader of the Orthodox Christians and went to see the local commanding officer to try to arrange the evacuation of Christians. He approached the general and extended his hand. The general spit on him. He pushed Chrysostomos out the door and yelled at the Muslim crowd, "Treat him as he deserves."

The crowd dragged him down the street until they reached a barbershop. Chrysostomos needed a shave the crowd decided. They pulled his beard out and rubbed dog excrement on him. The man with the straight razor cut off an ear and, at the sight of blood, the mob went mad trying to get close to Chrysostomos, who was barely able to murmur, "Receive my soul into Thy Kingdom, O Lord," before he died. They cut out his eyes, ears and nose.

There were French marines standing by and their officer forbade them to defend the Christian. The body was dragged further down the street, when they stopped and cut off his penis and put it in his dead mouth.

When they reported his murder to the French Admiral Dumesnil, he said, "He got what was coming to him."

NOWHERE TO RUN

In the harbor small boats carried refugees to the ships. No one would let them come aboard. When people jumped into the water and clutched the lines, the sailors cut the lines and poured boiling water on the people. They would not break their "neutrality".

Turkish forces now moved house to house in the Armenian quarter. They broke down the doors and robbed the men. The Muslim men brutally raped the women and then pushed them naked into the streets. Men were tied together to be marched outside the city and killed. Orders went out to use the sword and stop shooting the men. The guns were too noisy, and at the time, the Turks insisted nothing was happening. As many as a hundred men were lashed at the wrists and beheaded.

Lieutenant Merrill, an American, wrote to Admiral Bristol (the top American official in Turkey) that, “No one could imagine without seeing them under fire what a chicken-livered lot the Christian minorities (Greek and Armenian) are.”¹

Major Davis of the Red Cross cabled Admiral Bristol that the refugees must be evacuated. The Turks were going to solve their “race” problem by annihilation.

The American consul was exhausted. He was constantly besieged by Armenians who told the same story of murder and theft. Captain Hepburn sent for the Turkish army to drive them away from the Consulate. Later that day, he boarded the *Litchfield*. He sat and watched as two news-men typed up their reports. One of them stopped and read what he had written. He threw it into the wastebasket and said he could not send it in. It would ruin his ability to report in Turkey after this was over. The other reporter agreed that they should dig up some old stories how the Greek Orthodox Christian soldiers had committed wrongs against the Turks.

They were desperate for something to offset the destruction of jihad. And they did. The news wires were filled with reports of Greeks and Armenians looting before the Turkish troops arrived. They emphasized the discipline of the Turkish troops.

But not everyone lied:

‘The Armenian quarter is a charnel house²,’ a French officer noted on 13 September: ‘In three days this rich quarter is entirely ravaged. The streets are heaped with mattresses, broken furniture, glass, torn paintings. Some young women and girls, especially pretty ones, have been taken away and put into a house that is guarded by [Muslim] Turkish sentries. They must submit to the whims of the patrols. One sees cadavers in front of the houses. They are swollen and some have exposed entrails. The smell is unbearable and swarms of flies cover them. Day and night I make a tour of this quarter, and women who are crazed join me in the street; their clothes torn, their hair flying wild, they attach themselves to me. They beg me to take them from this quarter. First there are four, then eight, then a dozen and the number of women grows. I am in uniform and just about the only one to circulate on foot. Where to take them? Everywhere is filled: the churches, the schools, the Alliance Francaise are overflowing. So

1. *Smyrna*, 1922, M H Dobkin, Newmark Press, NY, NY, 1989, pg. 136.
2. A charnel house is a place where bodies are deposited.

I disengage myself and try to reassure them. There are no men in this quarter; all are dead, or hiding, or they have been taken away.³

The *New York Times* reported that Attaturk was punishing any soldier who violated his orders to respect life and property.

BUSINESS IS BUSINESS

In Constantinople Admiral Chester and his two sons saw that a lifetime dream was to be fulfilled. His Ottoman-American Development Company would obtain a 99-year contract to all the sand and gravel for road building and all right-of-way needed from quarries. All imports would be exempt from duties and taxes.

He had written in *Current History* that the Turks had been falsely accused during the World War. They had been benevolent to the Armenians and other minorities.

Admiral Bristol was encouraging American businessmen to get in on the deals before the Europeans got the contracts.

NOW THE FIRE

The Turks now started to bring in kerosene. Sacks of “food” turned out to be gunpowder and dynamite. Wagons filled with barrels of gasoline were brought in.

The winds shifted away from the Muslim quarter and the fires started. As the firemen would be trying to put out the fires in one house, the Muslims were pouring gasoline in the next house.

‘In all the houses I went into I saw dead bodies,’ Tchorbadjis [a French officer] said. ‘In one house I followed a trail of blood that led me to a cupboard. My curiosity forced me to open this cupboard—and my hair stood on end. Inside was the naked body of a girl, with her breasts cut off. At another house there was a girl hanging from a lemon tree in the yard. There were plenty of armed soldiers going about. One of them went in where there was an Armenian family hiding and massacred the lot. When he came out his scimitar was dripping with blood. He cleaned it on his boots and leggings.

‘On one of the roads I saw a man about forty-five or fifty years old. The Turks had blinded him and cut off his nose and left him on the streets. He was crying out, in Turkish, “Isn’t there anyone here Christian enough to shoot me so that I will not get burnt in the fire ?”⁴

3. Ibid, pg. 150.

4. Ibid, 157.

In the end, the entire Armenian quarter was burned. Some of the survivors were able to be evacuated.

WRAPPING UP THE NEWS

Admiral Bristol's biggest headache of the moment was the press. Eye-witnesses arriving at foreign ports were already giving out spectacular news stories to reporters, and it seemed inevitable that after the mass exodus there would be a barrage of uncontrollable publicity. On 22 September the Admiral had cabled the State Department urging the release of an official account to offset 'exaggerated and alarming reports appearing in American newspapers regarding Smyrna fires'. He offered a sample which the State Department was pleased to use:

American officers who have been eyewitnesses of all events occurring, Smyrna, from time of the occupation of that city by Nationalists up to present, report killings which occurred at that city were ones for the most part by individuals or small bands of rowdies or soldiers, and that nothing in the nature of a massacre had occurred. During the fire some people were drowned by attempting to swim to vessels in harbor or by falling off the quay wall, but this number was small. When masses of people were gathered on quay to escape fire, they were guarded by Turkish troops but were at no time prevented by such troops from leaving the quay if they so desired. It is impossible to estimate the number of deaths due to killings, fire, and execution, but the total probably does not exceed 2,000.

Bristol's tone suited the policy makers. In the next issue of *Foreign Affairs* Elihu Root, (Secretary of State) was pleading for "restraint of expression", noting that "nations are even more sensitive to insult than individuals".¹

As far as the estimate that 2,000 died, 190,000 Armenians were never accounted for.

MARTYRS

Why did the Muslims do this? It was a sacred act. It is strictly according to the code of jihad that is laid out in the Koran and the Sunna [see the Level 2, Lesson 9, Ethics]. Indeed, murder and theft of the Kafir in jihad is a sacrament. If one of the Muslim jihadists had been killed, he would be declared a martyr.

The sword of the jihadist is the scalpel of Allah; it is pure good. Just as a scalpel removes what harms the body, jihad, in all its forms, removes

1. Ibid, pgs. 200-201.

what is offensive to Allah. The Muslims who did these acts were “good and moderate” Muslims. Mohammed did these things and he defines moderation and righteous action. A jihadist is a Mohammedan.

THE FINAL LESSON

The mind of those who aided Islam in Smyrna by ignoring the suffering of the victims of jihad is dhimmitude. Ignorance of the doctrine and history of political Islam blinds the Kafirs.

Today, the Armenians are trying to tell their story, but no one cares, no one listens. Turkey denies the annihilation and is trying to become a part of the European Union. No one wants to talk about what could be bad for business, so the EU does not want to talk about it. It upsets the Muslims.

In the 20th century, America went to war to support the Muslims in Kosovo, Yugoslavia and Albania. The press and State department played the same roles there as they did in Smyrna. The supreme tragedy is that Americans played the same role that they did in 1922. We have no knowledge about the suffering of Kafirs over the centuries. If we are to survive as a civilization, we must study Islam. It is not that Islam is so strong: it is that our ignorance makes us weak.

The Armenians are only a small part of the Tears of Jihad². What happened to the Hindus in India was exactly like this. Political Islam is remarkably steadfast over the centuries and geography. This is because every action and thought is driven by the doctrine found in the Trilogy. Kafirs always think that Islam will change. Islam does not change because it cannot change and it does not need to change. The same doctrine keeps winning, so there is no need to change.

If Americans do not learn the doctrine and history of political Islam, then one day in Ameristan, some Muslim will say to another, “Did you know that there used to be many churches here back when it was called America?” And the other Muslim will say, “I saw one in a picture once.”

All religions (except Islam) unite in the belief about the Golden Rule. It is this common ethical, cultural, political system that is based upon the Golden Rule that violates the Islamic civilization of submission and duality. All religions must be destroyed for Islam to exist. In the end there is no co-existence now, then or in the future.

The philosophy of turning the other cheek to Mohammed has failed for 1400 years. The philosophy of ignorance has failed for 1400 years. It

2. The Tears of Jihad refers to the 270,000,000 killed in jihad over the last 1400 years.

is failing today and it will fail tomorrow. Christians must learn and act or cease to exist. That is as certain as a falling apple will hit the ground.

All of the information in this lesson was adapted from *Smyrna, 1922* by M H Dobkin, Newmark Press, NY, NY, 1989. This story here is only the smallest part of the suffering of the Armenians and Greeks.

REFUTING OFFICIAL ISLAM

LESSON 14

INTRODUCTION

Official Islam is the Islam that the mainstream media, educators and government officials tell us is the “real” Islam. Official Islam is at best a half-truth and, as a result, it is false. It is important to not only know the truth of a subject, but it’s almost as important to know the common untruths.

This book is devoted to exploring the true nature of Islam as revealed in its sacred texts and its history. There is another Islam that was given voice by George Bush, Obama and the media. Bush laid down the basic version of Official Islam in the National Cathedral soon after 9/11. Obama added many details in his Cairo speech, June 4, 2009.

Official Islam was not invented by the media, Bush or Obama, but by the Muslim Brotherhood¹. This official doctrine became the standard in all of the universities when the Brotherhood, powered by Saudi money, invaded and took over the Middle East departments. That is the reason that the media went along with the official version. This is what they were all taught. The preachers, rabbis and politicians believe in this Official Islam, at least in public.

OFFICIAL ISLAM

Here are the major points of Official Islam:

- Islam is a religion similar to Christianity and Judaism. They all worship the same god and are of the Abrahamic faith.
- Good Muslims prove that Islam is good
- There are no jihadists, just extremists fueled by poverty
- “Extremists” cause the violence
- The “bad stuff” in the Koran is due to how it is interpreted

¹ The Muslim Brotherhood is a underground organization devoted to the rule of Sharia over the world. They have been active in the US since 1960.

- Islam must be accommodated in as many ways as possible
- Violence is perpetrated by Muslims because they are poor and abused
- The West received the foundation of its intellectual world from Islam
- The Crusades were a great evil committed by Christians
- There are mostly moderate Muslims and a few extremist Muslims
- Islam is only found in the Koran
- Good Muslims will reform the “extremists”
- Islam is the religion of tolerance
- Islam has a Golden Rule
- Islam is a wonderful part of American culture
- Islam is the religion of freedom and justice

But the official version of Islam is a lie. The fact that the Official Islam does not agree with the Koran, Sira and Hadith is of no importance, since it is not based upon them. Official Islam is based upon the propaganda of the Muslim Brotherhood. Not one line of the Official Islam is totally true and many of the points are complete fabrications.

At best, some assertions are partially true. A half-truth is a lie. When you testify in our courts you have to swear an oath:

“I swear to tell the whole truth and nothing but the truth.”

The Official Islam is not the whole truth and as a consequence Official Islam is a lie.

Official Islam is not provable and is delivered by “authorities”. This book is based upon critical/scientific thought. The Official Islam is based upon authoritarian thought—that is, you must believe it because those who have more power than you have say that it is true. Official Islam is a mind-set of denial and delusion and is the intellectual basis of the destruction of our civilization.

Now you know why all of the arguments for Islam sound so uniform. The apologists for Islam get their scripts from the same source—the Muslim Brotherhood and its minions at the universities.

THE ARGUMENT

Here is a point by point refutation:

- The religion of Islam is similar to Christianity and Judaism. They all worship the same god.

Islam is not only a religion, however, but a complete civilization with a political system of Sharia law and an Arab culture. It is the politics of Islam

that are ruinous, not the religion. The Koran has 64% of its text devoted to the politics of the Kafir, not how to be a Muslim. The Sira (Mohammed's biography) devotes 67% of its words to jihad. Religion plays very little part of the Sira. Mohammed was a failure until he turned to politics and jihad. Islam's success depends upon its politics, even today.

The religion of Islam is the invisibility cloak of political Islam. People do not think of Islam as a political system, but a religion. You cannot criticize religion, so you cannot criticize Islam. This gets political Islam off the hook.

Both Christianity and Judaism have the Golden Rule as their central ethical principle. Islam does not have a Golden Rule, but instead has dualistic ethics with one set of rules for Muslims and another set for Kafirs. The Koran repeatedly says that the scriptures of the Jews and Christians are corrupt and filled with errors.

The Koran defines Allah. The Hebrew Bible defines the Jewish god. Allah condemns, rails against and curses the Jews, but the god of the Hebrew Bible loves the Jews.

The Christian god is defined by the New Testament and loves humanity. Allah does not love humanity, but hates the Kafirs (non-Muslims) and only loves Muslims. The Koran insists that Jesus was not divine, was not crucified and was not resurrected. The Koran says that the Christian Trinity is God, Mary and Jesus and then adds that there is no Trinity. The Koran rejects every principle of Christianity.

The Jesus of the Koran is called Isa. Isa is not Jesus. And in the same way, the Musa of the Koran is not the Moses of the Torah. Every single "prophet" of the Koran that has a Jewish name is not the prophet of the Torah.

The concept of the commonality of Abrahamic faiths is purely an Islamic assertion, without evidence.

Judaism and Christianity share the Hebrew Bible as being valid scripture. Islam denies the validity of the Hebrew Bible.

- Good Muslims prove that Islam is good

Muslims *per se* prove nothing about Islam. Islam is the doctrine found in the Koran, Sira and Hadith. There is absolutely nothing that any Muslim can do about the doctrine of Islam, except to choose what part of it to follow. The word Islam means submission; the word Muslim refers to one who submits. This establishes cause and effect—Islam causes Muslims; Muslims do not cause Islam.

Besides, what is a “good” Muslim? Kafirs mean that a good Muslim is someone who seems nice. But that is a subjective and personal standard. The only measure of “goodness” of a Muslim is the Koran and the Sunna. So even if the Muslim seems nice that proves not a single thing about the doctrine.

It is faulty thinking to believe that everything that a Muslim does is pure Islam. Those who call themselves Muslims are also attracted to Kafir civilization. Few Muslims follow pure Islam. Muslims are also part Kafir and the goodness is due to their Kafir nature, not their Islamic nature. When Muslims are good to Kafirs they are following the Golden Rule, a Kafir ethic, not Islamic ethical dualism which asserts Muslims should not take Kafirs as friends.

- There are no jihadists, just extremists

This naming is ignorance or deceit. It is impossible to be an extremist if you are imitating Mohammed. He rose to power through continued violence for nine straight years with an act of violence, on the average, of every six weeks. The act of jihad is not extremism, but a manifestation of the core political doctrine of Islam. Put another way, none of the jihadists on 9/11 were extremists, but were extraordinary Muslims who followed the Sunna of Mohammed.

- Islam must be accommodated in as many ways as possible

This is dhimmitude (serving the needs of Islam) based upon ignorance and fear. Any student of Islamic history can show that Islam is never accommodated until the host culture follows Sharia. Mohammed was not satisfied until every person in Arabia submitted to Islam.

Accommodation of Islam means the end of free speech, free thought, freedom of religion, freedom of the press and our civilization.

- Violence by Muslims is due to their being poor and oppressed

This explanation works best if you are a Marxist of some flavor who believes that economics and materialism is the driver for human behavior. Anyone who has studied Islamic doctrine and history knows that Islam is based upon violence and that without violence Mohammed would have died a failure. Jihad by terror and violence, was his best invention and was the reason for his success in Medina. In Mecca he tried religion as a basis for success and failed.

Violence by Muslims against Kafirs is pure Islamic doctrine.

- The West got the basis of its intellectual world from Islam

When Islam destroyed the Greek culture of Anatolia (Turkey) and the Mediterranean, many of the surviving Greek and Roman texts were translated by Arabic Christians into Arabic. Later when Europe began to recover from the destruction of the Roman Empire by barbarians and the destruction of the Byzantine Empire by Islam, the Arabic translations became part of the recovery process.

So as a result of the destruction of Greek culture and the preservation of the texts by Christian Arabs, Islam gets credit for saving European culture. Imagine that you had a valuable art collection that was stolen. Then the thieves burned your house. Afterwards, the police recovered your stolen art. Should the thieves get credit for the preservation of your art?

- The Crusades were a great evil

The Christians of Europe committed some grievous errors in the Crusades. The worst mistake was attacking Constantinople and fatally weakening the Greek Byzantine Empire. This attack led to Islam's success in conquering the Greek Byzantines, one of humanity's great tragedies.

Another dreadful error was the killing of thousands of Jews on the way to Jerusalem. Persecution of Jews occurred on more than one Crusade.

Having said that, it was one of the few times that European Christians came to the aid of their tortured Orthodox Christian brothers. Remember—the Crusades were defensive warfare. Islam invaded and conquered the Christians of the Middle East. When the Orthodox Christians cried out for help, the European Christians responded. Since that time, the Christians have steadfastly ignored the suffering of their Orthodox brothers.

- There are moderate Muslims and a few extremist Muslims

This is a perfect example of making statements about Islam based upon the Golden Rule and ignorance (or deceit) about the doctrine and history of Islam.

The only scale for measuring Muslims is Islam, not our ethics. Only the Koran and the Sunna give us the scale to measure a Muslim. Any Muslim that follows the doctrine of either Meccan Islam or Medinan Islam is a moderate. Medinan Muslims (jihadists) are moderates, just like Meccan Muslims are moderates.

The only extremist Muslim is an apostate, since apostasy is the “extreme” in Islam that is condemned.

- Islam is found in the Koran and Mohammed is never discussed.

This is the grand error of Official Islam. Once you know Mohammed, you know you are a Kafir and it is the purpose of Islam to annihilate you and your culture.

Therefore, it is the prime directive of Official Islam to never mention Mohammed, the Sunna and Sharia and only talk about the Koran, the book everybody has heard of and nobody has read (and is considered impossible to understand). Sheer belief in the profound nature of the Koran is superstitious behavior.

If someone tries to explain Islam based upon the Koran, he knows very little about this subject. Immediately shift the conversation to Sharia and Mohammed. You can't defeat Islam using the Koran, unless you are very skillful, but anyone can use Sharia and Mohammed and make major ideological points easily.

Of the three Islamic texts—Koran, Sira and Hadith—the Koran is about 16% of the total content of the doctrine. Islam is 84% Mohammed and 16% Koran. To know Islam, know Mohammed.

Most of the educated Kafirs never think about Mohammed. Yet, what you need to know Mohammed in order to understand Islam.

- The “bad stuff” in the Koran is just how it is interpreted

Luckily all of the bad stuff in the Koran has been interpreted in the Sharia, we don't need to worry about interpretation. The Sharia says that the verses about fighting in Allah's cause means killing Kafirs.

There is no “bad stuff” in the Koran. The Koran is crystal clear in its nature. The fact that violence is repeatedly preached in the Koran does not make the Koran bad. Everything in the Koran is pure Islamic goodness. Jihad is part of that Islamic goodness.

Indeed, the entire concept of “good” and “bad” is un-Islamic. In contrast, Islam is based upon what is permitted and not permitted.

- Good Muslims will reform the “extremists”

As long as they are following the Sunna, a Muslim is a “good” Muslim. But extremists are merely Medinan Muslims, since they follow the Medinan doctrine of jihad. Extremists are jihadists. Jihadists are the best Muslims and don't need reform. Indeed, the Koran gives the jihadists political power over the Meccan Muslims, the ones we call good Muslims. Meccan Muslims are subordinate to Medinan Muslims, so the only reform can only come from Medinan Muslims, not the other way around.

- Islam is the religion of tolerance

This is Sunna: when Mohammed became a prophet of Allah there were 360 religions in Mecca and were practiced around the Kabah. The Arabs were a very tolerant people. There had never been a religious war in Arabia until Mohammed.

After Mohammed came torture, murder, assassinations, enslavement, rape, theft and deceit. After 23 years of Mohammed, there were no other religions tolerated in Arabia. Mohammed was absolutely intolerant of all Kafirs. Mohammed was one of the most intolerant men who ever lived; therefore, Islam is one of the most intolerant political systems in history.

- Islam has a Golden Rule

The Islamic Golden Rule it is not found in the Koran, the Sira or the Hadith. The very concept of “Kafir” means that the Golden Rule cannot exist. There is no Golden Rule in Islam, since it divides humanity into two equal groups—believer and Kafir.

After Mohammed became a prophet of Allah, he attacked everyone who did not agree with him. He kept attacking, first verbally and then physically, until everyone agreed to do exactly what he said. That is not the Golden Rule, but it is the Sunna. Mohammed did not follow the Golden Rule, therefore, it is not Sunna, and it is not Islam.

- Islam is a wonderful part of American culture

American culture is founded on the moral principle of the Golden Rule and the intellectual principle of critical thought. The Golden Rule is manifest in our Declaration of Independence and the Constitution. We have legal equality of sex, race, religion and freedom of thought, ideas and the media.

Islam denies all of these principles with its dualistic ethics and dualistic logic. It is not possible for dualism to be a part of our civilization, since it denies our core values.

- Islam is the religion of freedom

This is an insult to Islam, since it is the civilization of slaves. Mohammed was a slave of Allah. Muslims are the slaves of Allah. Mohammed enslaved those who did not agree with what he said. Every Muslim is a slave to the Sharia. Freedom is an anathema, fitna, in Islam.

To leave Islam is a death sentence. Apostasy is the worst crime in Islam. If you cannot leave Islam, how is it free?

GLOSSARY

When you learn new words you can think new thoughts. Islam is based on concepts that are totally foreign to us and to understand Islam, you need new words.

ablution, a ritual washing to become clean for religious acts.

abrogation, the Koran is filled with verses that contradict each other. The doctrine of abrogation is that the verse that is written later is better than the earlier verse.

Abu Bakr, Mohammed's closet Companion and his father-in-law, the first caliph.

Abu Talib, Mohammed's uncle, who adopted him, taught him how to be a caravan trader, and protected him in his role as a tribal elder. He died a Kafir and was condemned to Hell by Mohammed.

ahadith, the Arabic plural of hadith; hadiths is used in English.

Aisha, Mohammed's favorite wife of the harem. He married her at six and consummated the marriage at age nine. She was eighteen when he died. Many of the hadiths are from her.

Ali, Mohammed's cousin and son-in-law. He is considered the head of the Shia sect and was the fourth caliph (the first caliph, according the Shias).

Ansars, the Helpers. The Ansars were the first converts in Medina and gave money and shelter to the Muslims who left Mecca to come with Mohammed.

apostate, one who has left a religion, in particular, Islam. The Koran says that apostasy is the worst sin possible. It is far worse than mass murder. Mohammed and Abu Bakr killed apostates.

Black Stone, a dark stone, roughly seven inches in diameter. It is set into the corner of the Kabah. It was there before Mohammed.

caliph, a political and religious leader of Islam, roughly a pope-king.

circumambulate, to move in a circle around the Kabah while praying.

companion, one who knew Mohammed. When spelled Companion it refers to most important companions: Abu Bakr, Umar, Uthman and Ali.

Copt, Copts were the original Egyptians, their ancestors included the pharaohs.

dhimmi, a Kafir who is “protected” by Islam. A dhimmi has no civil rights, for instance, cannot testify in courts against a Muslim. Today, a dhimmi is a Kafir who defers to Islam, an apologist for Islam.

fitna, confusion, chaos

Five Pillars of Islam, praying five times a day; paying the zakat, the Islamic tax; fasting during Ramadan, going on pilgrimage to Mecca; and declaring that there is no god, but Allah and Mohammed is his prophet.

Gabriel, an archangel of Allah, who relayed the Koran to Mohammed.

ghira, absolute control of a woman’s sexuality in all of its forms is part of a man’s ghira (pride, honor, self-respect and sacred jealousy).

hadith, a Tradition, or small story, about what Mohammed said and did.

Hadith, a collection of hadiths.

haj, (hajj), the pilgrimage to Mecca.

Helpers, the first Muslim converts of Medina who helped the Muslims who came from Mecca, known as the Ansar in Arabic.

imam, an Islamic religious leader of the Sunni sect.

immigrants, those who left Mecca with Mohammed.

isnad, the chain of witnesses who relayed a hadith. The source person must have personally heard and saw what they reported. The hadith were recorded 200 years after Mohammed’s death, so there is a long chain of who said what to whom.

jihad, struggle, also fighting in the path of Allah. It is much more than killing or war. All effort for the supremacy of Islam is included. Writing a letter to the editor about Islam, making demands on employers or voting for a Muslim candidate are all jihad.

jinn, a conscious being on earth, made of fire. They can work for good or bad. The Koran says that some of them are Muslims.

jizya, a special tax on Kafirs in Islamic countries. In history texts it is called a poll tax and can be as high as 50% of the income.

Kabah, a stone building, cubic in shape, measuring about 30 feet on edge. The Black Stone is mounted in a corner. There is no Islam without the Kabah.

Kafir, a nonbeliever, a non-Muslim. The lowest form of life, cursed by Allah

mullah, an Islamic religious leader of the Shia sect.

prostrations, lowering yourself to the ground while praying, part of Islamic prayer.

Quraysh, Mohammed's tribe.

rightly guided caliphs, the first four caliphs—Abu Bakr, Umar, Uthman and Ali. They were very close to Mohammed.

Sharia, Islamic law based upon the Koran, Sira and Hadith. In it all Kafirs are second class citizens, at best. Islam has the goal of replacing our Constitution with Sharia law.

Shia, those who follow Ali, about 10% of Muslims, strong in Iran and southern Iraq. The differences between the Shia and the Sunni are mainly political. They willing to kill each other, but are united against the Kafirs.

Sunni, those who follow the Sunna. They are about 90% of Muslims. The difference between Sunni and Shia is mainly political and is over who can be caliph.

Sunna, what Mohammed did and said is called the Sunna. It is the ideal pattern of Islamic life.

sura, a chapter of the Koran.

Sira, the life of Mohammed by Ishaq, *Sirat Rasul Allah*. It is one of Islam's three sacred texts, the Trilogy.

Sufism, a mystical form of Islam. It was adopted from Hinduism and Buddhism by conquered Kafirs who converted to Islam.

Torah, the first five books of the Old Testament.

Trilogy, the three sacred texts of Islam—the Koran, the Sira (Mohammed's biography) and the Hadith (what Mohammed did and said).

Umar, the second caliph. He created the Islamic empire.

umma, the Muslim political, religious and cultural community. A Muslim is a member of the umma, before his is a citizen.

Uthman, the third caliph, a close Companion of Mohammed. He was assassinated by Muslims.

zakat, a tax on Muslims, one of the Five Pillars. It is usually 2.5% of wealth.

A SELF-STUDY COURSE ON
POLITICAL ISLAM
LEVEL 3

A THREE LEVEL COURSE

BILL WARNER, PHD

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PREFACE

THE CSPI TEACHING METHOD

The Center for the Study of Political Islam, CSPI teaching method is the easiest and quickest way to learn about Islam.

Authoritative

There are only two ultimate authorities about Islam—Allah and Mohammed. All of the curriculum in the CSPI method is from the Koran and the Sunna (the words and deeds of Mohammed). The knowledge you get in CSPI is powerful, authoritative and irrefutable. You learn the facts about the ideology of Islam from its ultimate sources.

Story-telling

Facts are hard to remember, stories are easy to remember. The most important story in Islam is the life of Mohammed. Once you know the story of Mohammed, all of Islam is easy to understand.

Systemic Knowledge

The easiest way to study Islam is to first see the whole picture. The perfect example of this is the Koran. The Koran alone cannot be understood, but when the life of Mohammed is added, the Koran is straight forward.

There is no way to understand Islam one idea at the time, because there is no context. Context, like story-telling, makes the facts and ideas simple to understand. The best analogy is that when the jig saw puzzle is assembled, the image on the puzzle is easy to see. But looking at the various pieces, it is difficult to see the picture.

Levels of Learning

The ideas of Islam are very foreign to our civilization. It takes repetition to grasp the new ideas. The CSPI method uses four levels of training to teach the doctrine in depth. The first level is designed for a beginner. Each level repeats the basics for in depth learning.

When you finish the first level you will have seen the entire scope of Islam, The in depth knowledge will come from the next levels.

Political Islam, Not Religious Islam

Islam has a political doctrine and a religious doctrine. Its political doctrine is of concern for everyone, while religious Islam is of concern only for Muslims.

Books Designed for Learning

Each CSPI book fits into a teaching system. Most of the paragraphs have an index number which means that you can confirm for yourself how factual the books are by verifying from the original source texts.

LEVEL 1

INTRODUCTION TO THE TRILOGY AND SHARIA

The Life of Mohammed, The Hadith, Lectures on the Foundations of Islam, The Two Hour Koran, Sharia Law for Non-Muslims, Self Study on Political Islam, Level 1

LEVEL 2

APPLIED DOCTRINE, SPECIAL TOPICS

The Doctrine of Women, The Doctrine of Christians and Jews, The Doctrine of Slavery, Self-Study on Political Islam, Level 2, Psychology of the Muslim, Factual Persuasion

LEVEL 3

INTERMEDIATE TRILOGY AND SHARIA

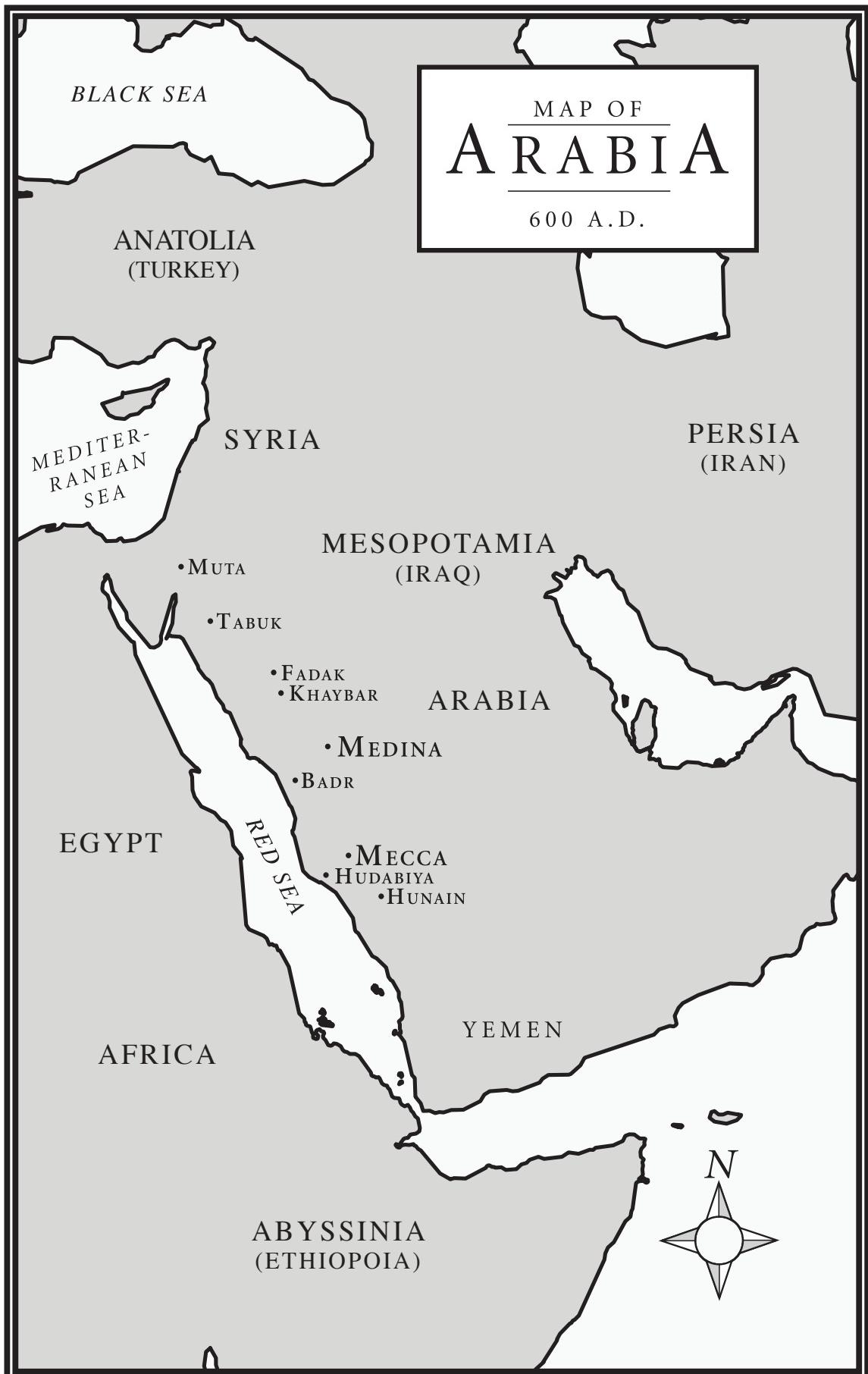
Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller

LEVEL 4

ORIGINAL SOURCE TEXTS

The Life of Muhammed, Guillaume; any Koran, Sahih Bukhari, selected topics, Mohammed and Charlemagne Revisited, Scott.

With the completion of Level 4 you are prepared to read both popular and academic texts.



INTRODUCTION

LESSON 1

THIS BOOK

This book is the third in a series of lessons devoted to the study of political Islam. Each book has a discussion of the same lessons on different aspects of Islam, so you get to study the same subject at three different levels. However, you could pick up any of the three levels and understand it.

A full introduction is given in Level 1. However, since each of the three levels can stand on its own, the following is a brief summary of the introduction in Level 1.

The scientific method is a new approach to the study of Islam. Analysis shows that Islam is both a religion and a political system, and that the political system is the greatest part of Islamic doctrine.

THE TRILOGY

The Trilogy is made up of three books—

- The Koran is what Mohammed reported as the message from Allah. But the Koran does not contain enough guidance for one to be a Muslim. The Koran repeatedly says that all of the world should imitate Mohammed in every way. Mohammed's words and deeds are called the Sunna. The Sunna is found in two different texts—the Sira and Hadith.
- The first source of the Sunna is the Sira which is Mohammed's biography.
- The other source of the Sunna is the Hadith, the Traditions of Mohammed. There are several versions of Hadith, but the most commonly used is by Bukhari.

So the Trilogy is the Koran, Sira and Hadith. The Koran is the smallest part of Islam's "bible". It could be said that Islam is 16% Allah and 84% Mohammed.

All of the foundations of Islamic doctrine is found in the Trilogy. Once you know the Trilogy, you know all of the foundations of Islam.

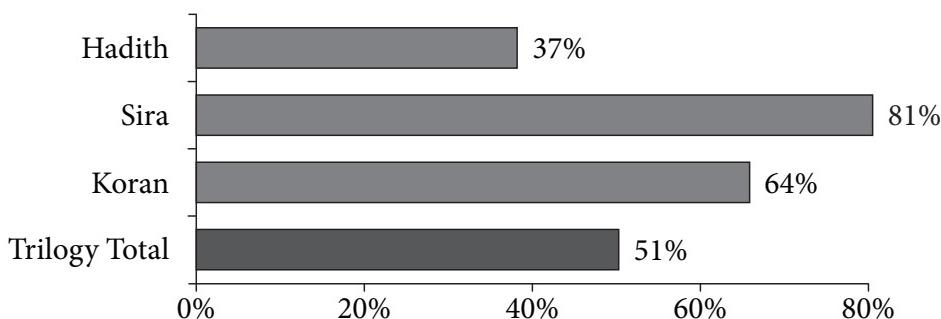
KAFIR

The Koran says that the Kafir may be deceived, plotted against, hated, enslaved, mocked, tortured and worse. The word is usually translated as “unbeliever” but this translation is wrong. The word “unbeliever” is logically and emotionally neutral, whereas, Kafir is the most abusive, prejudiced and hateful word in any language.

There are many religious names for Kafirs: polytheists, idolaters, People of the Book (Christians and Jews), Buddhists, atheists, agnostics, and pagans. Kafir covers them all, because no matter what the religious name is, they can all be treated the same. What Mohammed said and did to polytheists can be done to any other category of Kafir.

Islam devotes a great amount of energy to the Kafir. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Mohammed’s struggle with them. The Hadith (Traditions) devotes 37% of the text to Kafirs¹. Overall, the Trilogy devotes 51% of its content to the Kafir.

FIGURE 1.1: AMOUNT OF TEXT DEVOTED TO KAFIR



POLITICAL ISLAM

What is the difference between religious Islam and political Islam? Do you remember when some Danish artists drew some cartoons of Mohammed? There were weeks of rioting, threats, lawsuits, killings, assassinations and destruction by Muslims. If Muslims want to respect Mohammed by never criticizing, joking about him and taking every word he said as a sacred example—that is religious. But when they threaten, pressure and hurt Kafirs for not respecting Mohammed, that is political. When Muslims say that Mohammed is the prophet of the only god, that is religious, but when they insist that Kafirs never disrespect Mohammed, that is political. When the newspapers and TV agreed not to publish the cartoons, that was a political response, not a religious response.

¹ <http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevoted-Kafir.html>

THE THREE VIEWS OF ISLAM

There are three points of view relative to Islam. The point of view depends upon how you feel about Mohammed. If you believe Mohammed is the prophet of Allah, then you are a believer. If you don't, you are a Kafir. The third viewpoint is that of an apologist for Islam. Apologists do not believe that Mohammed was a prophet, but they are tolerant about Islam without any actual knowledge of Islam.

Here is an example of the three points of view.

In Medina, Mohammed sat all day long beside his 12-year-old wife while they watched as the heads of 800 Jews were removed by sword.² Their heads were cut off because they had said that Mohammed was not the prophet of Allah. Muslims view these deaths as necessary because denying Mohammed's prophet-hood was, and remains, an offense against Islam. They were beheaded because it is sanctioned by Allah.

Kafirs look at this event as proof of the jihadic violence of Islam and as an evil act.

Apologists say that this was an historic event; that all cultures have violence in their past, and no judgment should be passed. They have never actually read any of Islam's foundational texts, but speak authoritatively about Islam.

According to the different points of view, killing the 800 Jews was:

- A tragedy
- A perfect sacred act
- Another historical event. We have done worse.

There is no "right" view of Islam, since the views cannot be reconciled.

This book is written from the Kafir point of view. Everything in this book views Islam from the perspective of how Islam affects Kafirs. This also means that the religion is of little importance. A Muslim cares about the religion of Islam, but all Kafirs are affected by Islam's political views. We must talk about Islam in the political realm, because it is a powerful political system.

This is a fact-based study. You can read the actual doctrine for yourself and draw your own conclusions.

² *The Life of Muhammad*, A. Guillaume, Oxford University Press, 1982, pg. 464.

REFERENCE NUMBERS

The information in this book can be traced back to the source by use of the reference numbers:

Ishaq234 is a reference to Ibn Ishaq's *Sirat Rasul Allah*, translated by A. Guillaume as *The Life of Muhammad*. This is a reference to margin note 234. All of these references are condensed for ease of understanding.

Bukhari2,3,45 is a reference to *Sahih Bukhari*, Bukhari's Hadith. The three example numbers are volume 2, book 3, and number 45, a standard reference system.

Muslim2,345 is a reference to *Sahih Muslim*, Muslim's Hadith. The example would be book 2, number 345.

Koran12:45 is Koran chapter (sura) 12, verse 45.

T1150 is a reference to *The History of al-Tabari*, margin note 1150.

GLOSSARY

There is a glossary of Islamic words in the very back.

THE SIRA—THE LIFE OF MOHAMMED

LESSON 2

HIS FAMILY

Mohammed's father was called Abdullah, meaning slave of Allah. Allah was a high god of the many gods worshiped in the town of Mecca. Abdullah died while Mohammed's mother was pregnant. When he was five years old, his mother died and his grandfather took over his upbringing. Then Mohammed was orphaned for the third time when his grandfather died and his raising was assumed by his uncle, Abu Talib. All were of the Quraysh tribe. These brief facts are the only history known about his early childhood.

MARRIAGE

Ishaq¹²⁰¹ Mohammed was grown when he was hired by the wealthy widow and a distant cousin, Khadija, to act as her agent in trading with Syria. Syria was a Christian nation with many Jews. Mohammed had a reputation of good character and good business sense. Trading from Mecca to Syria was risky business because it took skill to manage a caravan and then to make the best deal in Syria. He managed Khadija's affairs well, and she returned a good profit on the trading.

Ishaq¹²⁰ Khadija was well known among the Quraysh tribe. Sometime after hiring Mohammed as her business agent, she proposed marriage to him. They married and had six children. Their two sons died in childhood, and the four daughters lived to adulthood.

Ishaq¹⁵⁰ Mohammed would take month-long retreats to be alone and observe the Quraysh religious practices.

Ishaq¹⁵² At the age of forty, Mohammed began to have visions and hear voices. His visions were first shown to him as bright as daybreak during his sleep in the month of Ramadan. Mohammed said that the angel, Gabriel, came to him with a brocade with writing on it and commanded him to read. "What shall I read?" The angel pressed him and said, "Read." Mohammed said again, "What shall I read?" The angel pressed him again

1. Ishaq¹²⁰ means that this comes from Ishaq, margin note 120.

tightly and again commanded, “Read!” Again the reply, “What shall I read?”

The angel said:

Koran96:1 *Recite: In the name of your Lord, Who created man from clots of blood.*

Koran96:3 *Recite: Your Lord is the most generous, Who taught the use of the pen and taught man what he did not know.*

T1150 Mohammed awoke from his sleep. Now Mohammed hated ecstatic poets and the insane. His thoughts were that he was now either a poet or insane, that which he hated. He thought to kill himself by jumping off a cliff. And off he went to do just that. Half way up the hill, he heard, “Mohammed, You are the apostle of Allah and I am Gabriel.” He gazed at the angel and no matter which way he turned his head the vision followed his eyes. Mohammed stood there for a long time.

THE FIRST CONVERT

Ishaq156 Mohammed’s wife, Khadija, was his first convert. From the first she had encouraged and believed him. She knew him to be of good character and did not think him to be deceived or crazy.

Soon he stopped hearing voices or seeing visions and became depressed and felt abandoned until his visions started again. Then Mohammed began to tell others who were close to him of the words in his visions.

THE FIRST MALES TO ACCEPT ISLAM

Ishaq160 Mohammed and Ali used to go to the edge of town to practice their new ritual prayers. One day Abu Talib came upon them and asked what they were doing. Mohammed replied, “Uncle, this is the religion of Allah, His angels, His prophets and the religion of Abraham. Allah has sent me as an apostle to all mankind. You, my uncle, deserve that I should teach you the truth and call you to Islam.” His uncle said that he could not give up the religion of his ancestors, but that he would support Mohammed.

Ishaq161 A new element was added to the religion. Any person who rejected the revelations of Mohammed would be eternally punished. The culture of religious tolerance in Mecca now had a new religion which preached the end of tolerance. Only Islam was acceptable.

Mohammed preached a new doctrine in Mecca. After the Judgment Day would come Paradise and Hell.

Ishaq¹⁶⁶ Since the word was out, Mohammed began to openly preach his new doctrine. He had been private for three years before he went public.

While Mohammed was weak he preached tolerance:

Koran^{73:10} *Listen to what they [Kafirs] say with patience, and leave them with dignity. Let me deal with the wealthy and those who deny the truth.*

Ishaq¹⁶⁶ The Muslims went to the edge of Mecca to pray in order to be alone. One day a group of the Quraysh came upon them and began to mock them and a fight started. Saad, a Muslim, picked up the jaw bone of a camel and struck one of the Quraysh with it and bloodied him. This violence was the first blood to be shed in Islam.

Ishaq¹⁶⁷ When Mohammed spoke about his new religion, it did not cause any problems among the Meccans. Then Mohammed began to condemn their religion and rituals and worship. This was a new phenomena. New religions could be added and had been, but not to the detriment of others. The Meccans took offense and resolved to treat him as an enemy. Luckily, he had the protection of his influential uncle, Abu Talib.

Ishaq¹⁶⁸ Some of the Quraysh went to Abu Talib, Mohammed's tribal protector, and said to him, "Your nephew has cursed our gods, insulted our religion, mocked our way of life, criticized our civilization, attacked our virtues, and said that our forefathers were ignorant and in error. You must stop him, or you must let us stop him. We will rid you of him." Abu Talib gave them a soft reply and sent them away.

Ishaq¹⁶⁹ The Quraysh saw that Abu Talib would not help. Mohammed continued to preach Islam and attack them and their lives. Mecca was a small town, everybody knew everybody. Islam had split the town of Mecca and divided the ruling and priestly tribe. The Quraysh were attacked at the very ground of their social being.

Ishaq¹⁷⁰ Things got much worse. Now there was open hostility in the town. Quarrels increased, arguments got very heated. Complete disharmony dominated the town. The tribe started to abuse the recently converted Muslims. But Mohammed's uncle Abu Talib was a respected elder and was able to protect them from real harm.

PUBLIC TEACHING

At first Mohammed had only shared his message with close friends and relatives. Then he began to move more into the public. As Mohammed continued to preach Islam, more arguments occurred. More and more of the Koran began condemning those who disagreed with Moham-

med's words. He preached that the only true religion was Islam and all of the Meccans were wrong and enemies of Allah. Mohammed's opponents were doomed to Hell. He cursed their gods, he denigrated their religion and divided the community, setting one tribesman against the others. The Quraysh felt that this was past all bearing. Tolerance had always been their way. Many clans, many gods, many religions. Another religion was acceptable, so why did Mohammed demean them?

MORE ARGUMENTS WITH THE MECCANS

Ishaq^{188, 189} Another group of Meccans sent for Mohammed to see if they could negotiate away this painful division of the tribes. They went over old ground and again Mohammed refused the money and power that was offered. He said they were the ones who needed to decide whether they wanted to suffer in the next world and he had the only solution. If they rejected him and his message, Allah would tend to them. The Quraysh wanted miracles as a proof.

One of the Quraysh said, “Well, if you speak for and represent the only true god, then perhaps Allah could do something for us.”

“This land is dry. Let Allah send a river to Mecca.”

“We are cramped being next to the mountains. Let Allah open up some space by moving the mountains back.”

“Our best members are dead. Let your Allah renew them to life and in particular send back the best leader of our tribe, Qusayy. We will ask Qusayy whether or not you speak truly.”

Ishaq¹⁸⁹ Mohammed said that he was sent as a messenger, not to do such work. They could either accept his message or reject it and be subject to the loss. Then one of them said, “If you won't use your Allah to help us, then let your Allah help you. Send an angel to confirm you and prove to us that we are wrong. As long as the angel is present, let him make a garden and a fine home for you, and present you with all the gold and silver you need. If you do this, we will know that you represent Allah and we are wrong.”

Ishaq¹⁸⁹ Mohammed did not perform miracles, because such things were not what Allah had appointed him to do.

Ishaq¹⁸⁹ Then one of the Quraysh said, “Then let the heavens be dropped on us in pieces as you say your Lord could do. If you do not we will not believe.” Mohammed said that Allah could do that if Allah wished or he might not if he wished.

Ishaq¹⁸⁹ They then said, “Did not your Lord know that we would ask you these questions? Then your Lord could have prepared you with better

answers. And your Lord could have told you what to tell us if we don't believe. We hear that you are getting this Koran from a man named Al Rahman from another town. We don't believe in Al Rahman. Our conscience is clear. We must either destroy you or you must destroy us. Bring us your angels and we will believe them."

Ishaq191 Mohammed would come to the Kabah and tell the Meccans what terrible punishments that Allah had delivered to the others in history who had not believed their prophets. That was now one of his constant themes: "Allah destroyed others like you who did not listen to men like me."

Ishaq191 One of the Quraysh, Al Nadr, had been to Persia and had learned many tales and sagas from the storytellers there. The traveler would announce, "I can tell a better tale than Mohammed." Then he would proceed to tell them ancient sagas and stories of Persia. "In what way is Mohammed a better storyteller than me?"

STRUGGLES

Ishaq235 A Meccan met Mohammed and said, "Mohammed, stop cursing our gods or we will start cursing your Allah." So Mohammed stopped cursing the Meccan gods.

Ishaq238 A Meccan took an old bone to Mohammed, crumbled it up and blew the dust towards Mohammed. He asked, "Will your Allah revive this bone?" Mohammed said, "Yes, I do say that. Allah will resurrect this bone and you will die. Then Allah will send you to Hell!"

THE SATANIC VERSES

Mohammed was always thinking of how he could persuade all the Meccans. It came to him that the three gods of the Quraysh could intercede with Allah. Mohammed said, "These are the exalted high flying cranes whose intercession is approved." The Meccans were delighted and happy. When Mohammed led prayers at the Kabah, all the Meccans, Muslim and Kafir, took part. The Quraysh hung about after the combined service and remarked how happy they were. The tribe had been unified in worship, as before Islam.

The Koran then revealed that Mohammed was wrong. Meccan gods could have no part in his religion. Satan had made him say those terrible words about how the other gods could help Allah. The retraction by Mohammed made the relations between Islam and the Meccans far worse than it had ever been.

Koran22:52 *Never have We sent a prophet or messenger before you whom Satan did not tempt with evil desires, but Allah will bring Satan's temptations to nothing. Allah will affirm His revelations, for He is knowing and wise. He makes Satan's suggestions a temptation for those whose hearts are diseased or for those whose hearts are hardened. Truly, is this is why the Kafirs are in great opposition so that those who have been given knowledge will know that the Koran is the truth from their Lord and so that they may believe in it and humbly submit to Him. Allah will truly guide the believers to the right path.*

The Koran is constant in its admonitions about whom a Muslim should befriend.

Koran4:144 *Believers! Do not take Kafirs as friends over fellow believers. Would you give Allah a clear reason to punish you?*

Koran5:57 *Oh, you who believe, do not take those who have received the Scriptures [Jews and Christians] before you, who have scoffed and jested at your religion, or who are Kafirs for your friends. Fear Allah if you are true believers. When you call to prayer, they make it a mockery and a joke. This is because they are a people who do not understand.*

THE NIGHT JOURNEY

Ishaq264 One night as he lay sleeping, Mohammed said that the angel Gabriel woke him and took him to Jerusalem to the site of the Temple. There at the temple were Jesus, Abraham, Moses, and other prophets. Mohammed led them in prayer.

Ishaq266 Mohammed reported that Abraham looked exactly like him. Moses was a ruddy faced man, tall, thin, and with curly hair.

Ishaq266 Jesus was light skinned with reddish complexion and freckles and lank hair. He was of medium height.

Ishaq268 After the prayers in Jerusalem, Gabriel brought a fine ladder. Mohammed and Gabriel climbed the ladder to the gates of heaven.

Ishaq268 All the angels who greeted Mohammed, smiled and wished him well, except for one. Mohammed asked Gabriel who was the unsmiling angel. The unsmiling angel was Malik, the Keeper of Hell. Mohammed asked Gabriel to ask Malik if he would show him Hell. So Malik removed the lid to Hell and flames blazed into the air. Mohammed quickly asked for the lid to be put back on Hell.

Ishaq269 At the lowest level of Paradise, Adam sat with the spirits of men passing in front of him. To one he would say, "A good spirit from a

good body." And to another spirit he would say, "An evil spirit from an evil body."

Ishaq270 Then Mohammed was taken up to the second level of Paradise and saw Jesus.

Ishaq271 When Mohammed got to the seventh level of Paradise his Lord gave him the duty of prayer.

Ishaq272 One day Mohammed stood with the angel, Gabriel, as the Quraysh performed the rituals of their religion. Among them were the leaders who defended their native culture and religion and opposed Mohammed. When the first leader passed by Gabriel, Gabriel threw a leaf in his face and blinded him. Gabriel then caused the second one to get dropsy which killed him. Gabriel caused the third man to develop an infection which killed him. The fourth man was caused later to step on a thorn which killed him. Gabriel killed the last man who dared not to worship Allah with a brain disease.

MOHAMMED'S PROTECTOR AND WIFE BOTH DIE

Ishaq278 Mohammed's protector was his uncle, Abu Talib. Abu Talib had taken the orphan Mohammed into his home and raised him. He took Mohammed on caravan trading missions to Syria and taught him how to be a businessman. Abu Talib was the clan chief who protected Mohammed's life when the rest of Mecca wanted to harm him. Abu Talib was Mohammed's life and security, but he was damned to Hell, he was not a Muslim and no amount of friendship could prevent that.

After Abu Talib's death, the pressure on Mohammed was greater. It reached the point where one of the Quraysh threw dust at Mohammed. This was the worst that happened in Mecca.

Not long after Abu Talib died, Mohammed's wife Khadija also died. She had been a stalwart supporter of Mohammed throughout their marriage, his chief confidant, the first to convert to Islam, and the mother of his children. Although her death had no political effect, it was an emotional blow to Mohammed.

MARRIAGE

About three months after the death of Khadija, Mohammed married Sauda, a widow and a Muslim.

Abu Bakr¹ had a daughter, Aisha, who was six years old. One night Mohammed dreamed that an angel came to him with a child wrapped

1. Abu Bakr was Mohammed's closest companion.

in a silk cloth and said “This is your wife.” When the cloth was raised, he saw Aisha. He had the dream three times, and decided it was a message from Allah. Shortly after marrying Sauda, Mohammed became betrothed to little Aisha. She would become his favorite wife, although the marriage was not consummated until Aisha was nine years old.

THE BEGINNING OF POWER AND JIHAD IN MEDINA

Medina was about a ten-day journey from Mecca, but since ancient times the Medinans had come to Mecca for the fairs. Medina was half Jewish and half Arabian, and there was an ongoing tension between the two. The Jews worked as farmers and craftsmen and were literate. They were the wealthy class, but their power was slowly waning. In times past the Arabs had raided and stolen from the Jews who retaliated by saying that one day a prophet would come and lead them to victory over the Arabs. In spite of the tensions, the Arab tribe of Khazraj were allied with them.

Ishaq²⁸⁶ So when the members of the Khazraj met Mohammed, they said among themselves, “This is the prophet the Jews spoke of. Let us join ranks with him before the Jews do.” They became Muslims, and their tribe was rancorous and divided. They hoped that Islam could unite them, and soon every house in Medina had heard of Islam.

Ishaq²⁸⁹ The next year when the Medinan Muslims returned to Mecca, they took an oath to Mohammed. They returned to Medina, and soon many of Medinans submitted to Islam.

Ishaq²⁹⁴ At the next fair in Mecca, many of the new Muslims from Medina showed up. During the early part of the night about seventy of them left the caravan to meet with Mohammed. He recited the Koran and said, “I invite your allegiance on the basis that you protect me as you would your children.” [Now that he had made an oath with the Medinans, he would have to leave Mecca. The Medinans had now severed their ties to their previous allied, the Jews of Medina.] Mohammed smiled and said, “No, blood is blood, and blood not to be paid for is blood not to be paid for.” Blood revenge and its obligation were common to both parties. “I will war against them that war against you and be at peace with those at peace with you.”

Ishaq²⁹⁹ They asked what they would receive for their oath, Mohammed promised them Paradise. They all shook hands on the deal.

Ishaq³¹³ Up to now, the main tension in the division of the Quraysh tribe over the new religion had been resolved by words. Curses and insults had been exchanged. Mohammed condemned the ancient religion and customs on an almost daily basis. The Quraysh had mocked Mohammed

and abused his poorer converts. What blood had been drawn had been in the equivalent of a brawl. Dust had been thrown, but no real violence occurred. No one had died.

POLITICAL POWER

Ishaq³³⁶⁻³³⁷ In Medina, Mohammed set to work building the first mosque. There were now two groups of Muslims in Medina, the Quraysh Immigrants from Mecca and the Ansars of Medina — Medinan Muslims who became known as the Helpers.

THE COVENANT

Mohammed wrote up a charter or covenant for a basis of law and government. The religion of Islam now had a political system, and Islam had power over those outside the mosque. All Muslims, whether from Mecca, Medina or elsewhere, were part of a community, *umma*, that excluded others. There was one set of ethics for the Muslims and another set for the Kafirs. Duality was established as a fundamental principle of Islamic ethics.

Ishaq³⁴¹ Muslims were instructed to oppose any who would sow discord among other Muslims. Muslims should not kill other Muslims, nor side with a Kafir against a Muslim. Muslims were to be friends to each other, to the exclusion of Kafirs. If the blood of a Muslim were shed in jihad, it was to be avenged by another Muslim. Non-believers were not to intervene against Muslims.

MARRIAGE

About seven months after arriving in Medina Mohammed, age fifty-three, consummated his marriage with Aisha, now age nine. She moved out of her father's house into what was to become a compound of apartments adjoining the mosque. She was allowed to bring her dolls into the harem due to her age.

He later married ten other women. [The exact number is in question, 10 is the most probable.]

JIHAD, WAR AGAINST ALL

In a nine year period Mohammed personally attended 27 raids. There were 38 other battles and expeditions. This is a total of 65 armed events, not including assassinations and executions, for an average of one violent event every six weeks. He died without an enemy left standing.

[Chapter 3, Jihad, gives a summary of some of those battles, raids, executions, assassinations and other violent events in Mohammed's life.]

MECCA CONQUERED

Ishaq813-4 The chief of the Meccans, Abu Sufyan, came to the Muslim camp to negotiate. Abu Sufyan went ahead and announced to Mecca that Mohammed's army was coming. They were not to resist but to go into their houses, his house or the Kabah and that they would be safe.

Ishaq819 Mohammed had told his commanders only to kill those who resisted. Otherwise they were to bother no one except for those who had spoken against Mohammed. The list of those to be killed:

- One of Mohammed's secretaries, who had said that when he was recording Mohammed's Koranic revelations sometimes Mohammed let the secretary insert better speech. This caused him to lose faith and he became an apostate (left Islam).
- Two singing girls who had sung satires against Mohammed.
- A Muslim tax collector who had become an apostate (left Islam).
- A man who had insulted Mohammed.

Ishaq821 Mohammed went to the Kabah and rode around it seven times. Each time he went past the Black Stone, he touched it with his stick. Then he called for the key to the Kabah and entered. There was a carved wooden dove that he picked up and broke and threw out the door. Mohammed had all the religious art destroyed.

SUCCESS BRINGS MORE SUCCESS

Ishaq933 The Arabs were waiting to see what would happen between the Quraysh and Mohammed. After Mohammed had taken Mecca and won the battle at Tabuk, deputations began to come from the Arabs. When Mohammed was victorious, the Arabs came in groups and joined with him.

Ishaq956 The kings of Himyar wrote to Mohammed that they had submitted to Islam. Mohammed wrote them back, "... I received your message and am informed of your acceptance of Islam and your killing of Kafirs. Allah has guided you. ... send one-fifth of the spoils of war and tax the believers... Christians and Jews who do not convert must pay the poll tax..."

Ishaq965 Mohammed sent out tax collectors to every part of Islam to collect the tax.

MOHAMMED'S LAST YEAR

THE FAREWELL PILGRIMAGE

Ishaq968 Ten years after entering Medina, Mohammed made what was to be his last pilgrimage to Mecca. There he made his farewell address. He told the Muslims that usury was abolished, Allah would judge them and their works. All of the blood shed before Islam was to be left unavenged. The lunar calendar was the sacred calendar and it was not to be adjusted with respect to the solar calendar. He defined other rules:

Ishaq969 Men have rights over their wives and wives have rights over their husbands. The wives must never commit adultery nor act in a provocative manner towards others. If they do, they should be put in separate rooms and beaten lightly. If they refrain from these things, they have the right to food and clothing. Injunctions should be laid on women lightly for they are prisoners of the men and have no control over their persons.

M473 Muslims were to feed and clothe their slaves well.

Ishaq969 Every Muslim is a Muslim's brother. Muslims were only to take from a brother what he gave freely.

Ishaq970 Mohammed led the Muslims through the rituals of the pilgrimage.

MOHAMMED'S DEATH

Ishaq1006 Mohammed weakened and was in a great deal of pain. Later he died with his head in Aisha's lap. His final words were the perfect summation of Islam, political action based upon religion.

Bukhari4,52,288 Mohammed said, "*There should not be any other religions than Islam in Arabia*" and that money should continue to be paid to influence the foreign, Kafir ambassadors.

Mohammed was buried beneath his bed. The bed was removed and a grave was dug where the bed had stood.

THE HADITH

LESSON 3

INTRODUCTION TO THE HADITH

A hadith, or tradition—usually only a paragraph long—is an action, brief story, or conversation about or by Mohammed. The action can be as elementary as Mohammed’s drinking a glass of water or putting on his sandals. A collection of these stories is called the Hadith or Traditions. So the Hadith is a collection of hadiths (the actual plural of hadith is *ahadith*).

The Hadith contains the *Sunna* (the ideal speech or action) of Mohammed, that is, his pronouncements. The actual words or deeds, then, that one should follow, are the Sunna; the story that gave rise to the Sunna is the hadith.

There are many collectors of hadiths, but the two most authoritative collectors were Al-Bukhari, or Bukhari, and Abu Muslim, or Muslim. Most of the hadiths in this book come from Bukhari. From 600,000 hadiths, he took the most reliable 6,720 and recorded them in *Sahih of Al-Bukhari*, also known as *Sahih Bukhari*. Muslim’s work is called *Sahih Muslim*.

A few of the hadiths are not about Mohammed but about Ali, Umar, Abu Bakr, and Uthman. These four men were Mohammed’s closest companions and became caliphs—absolute religious and political rulers of Islam and the equivalent of religious kings. They are called “the rightly guided caliphs,” and their Sunna (words and actions) are also considered ideal Islamic behavior.

All of the hadiths in this work have many duplicates or near duplicates—like multiple witnesses recounting the same event. They blend seamlessly with the Koran and the Sira. They do not contradict any of the Islamic doctrine. They are from the most trusted sources of hadiths—Bukhari and Muslim.

POLITICAL HADITH

Most of these hadiths concern political Islam, in other words, how Islam treats Kafirs. Many of the hadiths are about religious rituals. Mohammed prayed frequently, and the details of his prayer could be recorded as a hadith. Some acts are ritually unclean, for example, going to the bathroom. After an unclean act, an ablution (ritual cleansing) must be performed so

a Muslim can enter a state of ritual purity in order to pray or pick up a Koran, for instance. Many different hadiths of ritual purity were preserved.

Since this book is about political Islam, few of these ritual purity and prayer hadiths are found here, but some of them have been included because they are interesting. We know more about Mohammed's personal habits than those of any other man in history. How he put on his shoes or relieved himself is a model for all humanity for all times.

Lastly, these hadiths are the very foundation of the Sharia, Islamic law. Furthermore, there is no Islam without politics, so the lesson of the Hadith, the Sira, and the Koran is that Islam must rule all politics. The belief is that, since Islamic politics come straight from the only god, it is only a matter of time before political Islam prevails over all.

These hadiths are sacred literature. All Muslims are to copy the divine pattern of Mohammed's actions and words to be acceptable to the only god, Allah. For Islam, Mohammed is the model political leader, husband, warrior, philosopher, religious leader, and neighbor. Mohammed is the ideal pattern of man for all times and all places.

INTERESTING HADITH

BEHEADING

There are many references to beheadings in both the Sira and the Hadith. Many refer to the beheading of the Jews in Medina, the last of the three Medinan Jewish tribes.

Eight hundred male Jews were beheaded as Mohammed watched with his twelve-year-old wife, Aisha.

Bukhari 5,58,148 When some of the remaining Jews of Medina agreed to obey a verdict from Saed, Mohammed sent for him. He approached the Mosque riding a donkey and Mohammed said, "Stand up for your leader." Mohammed then said, "Saed, give these people your verdict." Saed replied, "Their soldiers should be beheaded and their women and children should become slaves." Mohammed, pleased with the verdict, said, "You have made a ruling that Allah or a king would approve of."

JIHAD

The following hadith summarizes all the key elements of jihad. (Only the fourth item, the Day of Resurrection, is purely religious in nature). It tells us that the whole world must submit to Islam; Kafirs are the enemy simply because they are not Muslims. To achieve this dominance Islam may use terror and

violence. It may use psychological warfare, fear, theft. It may take the spoils of war from Kafirs. Violence and terror are made sacred by the Koran. Peace comes only with submission to Islam.

Bukhari11,7,331 Mohammed:

I have been given five things which were not given to any one else before me:

1. Allah made me victorious by awe, by His frightening my enemies for a distance of one month's journey.

2. The earth has been made for me and for my followers, a place for praying and a place to perform rituals; therefore, anyone of my followers can pray wherever the time of a prayer is due.

3. The spoils of war has been made lawful for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession on the Day of Resurrection.

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

To be a real Muslim, one must aspire to be a jihadist.

M020,4696 Mohammed: “The man who dies without participating in jihad, who never desired to wage holy war, dies the death of a hypocrite.”

Fighting in jihad is demanded for all Muslims except for the frail or the crippled. To sit at home is inferior to jihad. Jihad is an obligation for all times and all places and for all Muslims.

Bukhari6,60,118 After the following verse was revealed to Mohammed, he called for a scribe,

“Not equal are those believers who sit at home and those who strive and fight in the Cause of Allah.”

After the scribe arrived with his writing utensils, Mohammed dictated his revelation. Ibn Um Maktum, who was present, exclaimed, “O Mohammed! But I am blind.” A new revelation was then revealed that said:

Koran4:95 Believers who stay at home in safety, other than those who are disabled, are not equal to those who fight with their wealth and their lives for Allah's cause [jihad].

Allah rewards those who give to jihad and curses those who do not.

Bukhari2,24,522 Mohammed: “Two angels descend from Paradise each day. One says, ‘O, Allah! Reward those who contribute to jihad,’ and the other says, ‘O, Allah! Kill those who refuse to support jihad.’”

A jihadist will never go to Hell.

Bukhari4,52,66 Mohammed: “Anyone who gets his feet dirty while participating in jihad will not go to Hell.”

APOSTATES

No punishment is too great for the apostate (one who leaves Islam).

Bukhari8,82,797 Some people came to Medina and soon became ill, so Mohammed sent them to the place where the camels were sheltered and told them to drink camel urine and milk as a remedy. They followed his advice, but when they recovered, they killed the shepherd guarding the camels and stole the herd.

In the morning, Mohammed heard what the men had done and ordered their capture. Before noon, the men were captured and brought before Mohammed. He ordered that their hands and feet be cut off and their eyes gouged out with hot pokers. They were then thrown on jagged rocks, their pleas for water ignored and they died of thirst.

Abu said, “They were thieves and murderers who abandoned Islam and reverted to paganism, thus attacking Allah and Mohammed.”

When Mohammed died, entire tribes wanted to leave Islam. The first wars fought by Islam were against these apostates, and thousands were killed.

The apostasy wars were fought after Mohammed died. Here we see that taxes were also a reason to kill apostates (apostates won't pay taxes).

Bukhari2,23,483 After the death of Mohammed, Abu Bakr became the caliph, and he declared war against a group of Arabs who reverted back to paganism.

Umar asked Abu Bakr, “How can you war against these men when you remember that Mohammed said, ‘I have been ordered by Allah to continue the fight until all the people say, “There is no god except Allah,” and whoever says this will have his life and possessions protected from my anger. The exceptions being legal regulations that are adjudicated by man; Allah will settle all accounts.

Abu Bakr said, “I will fight those who argue that no difference exists between the tax [the poor tax was a Muslim obligation] and the prayer. The tax is an obligation put upon man by Allah. If someone should refuse to pay me even the smallest amount that they used to pay during the time of Mohammed, then I will fight them for doing so.”

Umar then said, “Allah spoke to Abu Bakr, and I now know that he was right.”

Bukhari9,83,17 Mohammed: “A Muslim who has admitted that there is no god but Allah and that I am His prophet may not be killed except for three reasons: as punishment for murder, for adultery, or for reverting back to non-belief after accepting Islam.”

MOHAMMED

Bukhari1,3,63 We were sitting with Mohammed in the Mosque one day when a man rode up on a camel. He asked, “Which one of you is Mohammed?” We answered, “That white man leaning on his arm...”

Bukhari7,65,292 Mohammed preferred to begin things from the right side; combing his hair, putting on his shoes, or performing ablution. He would follow this practice in every thing he did.

M023,5018 Anas said that Mohammed forbade people to drink while standing. Qatada related: We asked him, “What about eating while standing?” Anas said, “That is even more objectionable.”

M023,5029 Anas related the story that Mohammed would drink his refreshments in three gulps.

Bukhari7,72,807 One day a man peeped into Mohammed’s house and saw him scratching his head with a comb. Noticing the man Mohammed said, “If I had realized that you were peeking at me I would have stuck this comb in your eye. The reason that people must ask permission is to keep them from seeing things that they shouldn’t.”

Mohammed had a temper.

Bukhari8,73,130 There was once a curtain with pictures of animals on it in my [Aisha’s] house. When Mohammed saw it, his face became flushed with anger. He tore it to bits and said, “People that paint such pictures will receive Hell’s most terrible punishment on Judgment Day.”

MAGIC

Bukhari4,53,400 A spell was put on Mohammed one time that caused him to believe he had laid with his wives and he had not. He spent a long time praying to Allah and finally came to us and said, “Allah has shown me how break the spell.”

I saw two people in a dream. One sat at my head and the other sat at my feet. The first man asked the other, “What is wrong with this man?” The second man said, “He is under a bewitching spell.” The first man asked, “Who has cast the spell?” The second man answered, “Lubaid.” “What did

he use?" the first asked. The other man replied, "A comb with hair on it, and the pollen from a date palm." The first man then asked, "Where is it kept?" He was told, "In the Dharwan well."

Mohammed visited the well, and upon his return he told me that "the date palm trees near the well look like devil's heads." I asked if he had removed the charm that was used to bewitch him from the well, and he said that he had not. "No, Allah cured me. I don't want the people to be tempted to evil." Some time later the well was filled with earth.

EVIL EYE

Bukhari4,55,590 Mohammed would beseech Allah to protect Al-Hasan and Al-Husain. He would say, "Our ancestor, Abraham, would beseech Allah to protect Ishmael and Isaac by saying, "Allah, the Koran protects me from all venomous creatures and every evil eye."

Bukhari7,71,636 Mohammed said, "There is no disputing the existence of an evil eye." He also forbade tattooing.

SATAN

M023,5046 Mohammed: "Satan is with you in everything that you do. He is there when you are eating, therefore if you drop any food from your mouth, you should brush away any dirt and eat it. Do not leave any for Satan. When you finish eating, lick your fingers clean, because you do not know where the blessing resides in the food."

Bukhari2,21,243 Mohammed: "Satan puts three knots on the back of a sleeping persons head. On each knot he imprints these words, 'Stay asleep; the night is long.' When a person wakes up and thinks of Allah, one knot is untied; when a person performs purification, another knot is untied, when a person says his prayers, the third knot is untied and the person awakes with energy and a kind heart. If any knots remain, the person wakes up lazy with a vexing heart."

M024,5279 Mohammed: "The bell is Satan's musical instrument." [Think of church bells.]

Bukhari2,22,301 One time after giving the daily prayer Mohammed said, "Satan faced me and attempted to disrupt my prayer, but Allah gave me strength and I strangled him. I considered tying him to a pillar in the mosque so that the people could see him in the morning. However, I recalled the words of Solomon, 'Lord, give me a kingdom the like of which will belong

to no other.' Allah then forced Satan to return from where he came with his head bent low with shame."

Bukhari4,54,492 Someone mentioned to Mohammed a man that slept long after sunrise. Mohammed said, "Satan has urinated in that man's ears."

Bukhari4,54,500 Mohammed: "At dusk, keep your children near, because the devil is out. After an hour they may roam. Invoke Allah's name and close your house gates at night. Invoke Allah's name and cover your dishes. If your dishes lack covers, then place some wood or something over them."

Bukhari4,54,506 Mohammed: "When a person is born, Satan touches him with two fingers. Jesus, Mary's son, was the exception. Satan tried to touch him, but missed and touched placenta instead."

Bukhari8,73,242 Mohammed: "Allah hates yawning and likes sneezing. The obligatory Muslim response to someone sneezing and giving praise to Allah is to say 'May Allah give you mercy.' Yawning, however, is caused by Satan. Stifle a yawn as soon as possible. If a person says, "Ha," while yawning, Satan will cause him mischief."

Bukhari7,71,643 I [Abu Qatada] was there when Mohammed said, "Allah gives good dreams, bad dreams are from Satan. If any of you experience something unpleasant during a dream, they should seek protection with Allah and blow three times to the left. This will protect you."

JINNS AND SPIRITS

Jinns are nonmaterial creatures who can help and hurt humans. Humans are made from earth and jinns are made from fire. Jinns occur in the Koran as well; one sura is titled "The Jinns."

Bukhari5,58,199 Masruq and I [Abdur-Rahman] were talking and I asked him, "Who told Mohammed about the jinns listening to the Koran?" He replied, "Your father, Abdullah, told me that Mohammed heard about them from a tree."

Bukhari5,58,200 While accompanying Mohammed, I [Abu Huraira] spent some time carrying water for purification and cleaning. One time, Mohammed asked, "Who are you?" I answered, "Abu Huraira." He said, "Get me some stones so I may wipe myself, and take care that you don't bring me any dried dung or bone."

I carried some stones over to him in the hem of my robe, left them by his side and I walked away. Later I asked him what was the significance of the bone and the dung and he said, "That is what jinns eat."

The jinn delegate from Nasibin—a very charming jinn—asked that they might have the residue from human food. I interceded with Allah for them that they might never be hungry as long as there was dung and bones for them to feed upon.

SCIENCE

Bukhari4,54,421 One day as the sun was setting, Mohammed asked me [Abu Dhar], “Do you know where the sun goes at night?” I said, “You and Allah know better than I.” Mohammed said, “It travels until it sits under the throne of Allah where it waits until permission is given to rise. A day will come when the sun will not be allowed to rest, nor continue on its regular path. It will instead be ordered to return the way it came and will rise in the west. That is how I interpret Allah’s revelation:

Koran36:37 *The night is a sign for them. We withdraw it from the day and plunge them into darkness, and the sun runs its mandated course.*

Bukhari4,55,549 Mohammed said about human conception, for the first forty days after conception, each of us forms in a mother’s womb. The next forty days is spent as a clot of blood, and the next forty as a bit of flesh. Then an angel is sent by Allah to write four determining words that signify a person’s destiny: his actions, his time of death, his occupation, and whether he will be blessed or cursed by Allah. A soul is then infused in his body.

CURES

Bukhari7,67,446 Mohammed was asked about a mouse that fell into some butter fat and died. He said to dispose of the mouse and the butter-fat around it, but keep and eat the remaining butter fat.”

Bukhari7,71,673 Mohammed: “If a fly drops into a container of liquid, submerge it in the liquid and throw the fly away. In one wing of the fly is a disease, but in the other is a cure for the disease.”

Mohammed on disease.

Bukhari7,71,614 A man said to Mohammed, “My brother suffers from diarrhea.” Mohammed said, “Tell him to drink honey.” The man returned to Mohammed and said, “He drank the honey, but it made his condition worse.” Mohammed said, “Allah tells the truth and your brother’s stomach tells a lie.”

RITUALS OF ELIMINATION

Bukhari1,4,144 When Mohammed went to relieve himself, he would say, “Allah, protect me from evil spirits and from wicked actions.”

Bukhari1,8,388 Mohammed said, “Do not face toward or away from Mecca while defecating. Instead face either west or east.” Abu Aiyub also said, “Arriving in Sham, we found toilets facing Mecca. So, we used them, but turned our faces sideways and begged Allah to forgive us.”

Bukhari1,4,156 Mohammed: “Do not hold yourself or clean yourself with your right hand. When drinking, do not breathe into the cup.”

FLATULENCE

Bukhari1,8,436 Mohammed: “As long as a person is properly praying and does not break wind, the angels will continue to ask Allah’s forgiveness for you. The angels say, ‘Allah be merciful. Forgive him.’”

Bukhari8,73,68 Mohammed outlawed laughing at someone for breaking wind.

SPITTING

Bukhari1,8,404 Mohammed: “Nobody should spit directly in front of himself or to his right, rather he should spit to his left or beneath his foot.”

ART

Bukhari7,72,843 Mohammed grew depressed one day after Gabriel’s promised visit was delayed. When Gabriel came at last, Mohammed complained about the delay. Gabriel said to him, “Angels will not enter a house that contains a dog or a picture.”

A BRIEF HISTORY OF JIHAD

LESSON 4

JIHAD

Duality of ethics was the basis for Mohammed's greatest single innovation—jihad. Jihad is dual ethics with sacred violence. The key religious element of the dual ethics is that Allah sanctifies violence for complete domination. The non-Muslims must submit to Islam.

Jihad is usually called "holy war" but this is far too narrow a view. Jihad means struggle or effort and is a process that is shown by the life of Mohammed, the perfect jihadist. In Mecca, Mohammed demonstrated the initial practice of jihad when Islam was weak: persuasion and conversion. When he moved to Medina, he demonstrated how jihad worked when Islam was strong: using immigration against inhabitants, creating political power by struggling against the host, dominating other religions, using violence, and establishing a government.

THE JIHAD OF MECCA

From the standpoint of war, jihad did not begin until Mohammed's first killing attack in Medina. But its roots go back to Mecca when Mohammed cursed the ancient native Arabic gods. Jihad is a force that still manifests itself according to circumstances. The violence may go no further than aggressive arguments, beatings, put-downs, hostility, insults, or threats, but it is always based upon an ethical system of duality that started in Mecca.

In Mecca, Mohammed promised his critics' slaughter. When heated arguments broke out between the Meccans and Muslims, it was a Muslim who picked up a weapon and drew blood. It was a Muslim, Umar, who violently protested over a poem. Mohammed was in Mecca when he signed a blood oath with the Muslims of Medina.

The root of the violence of Medina was the peace of Mecca. A peace that demanded submission.

ARABIC JIHAD

Mohammed fought for the last nine years of his life. Near the end he sent letters to the surrounding kingdoms demanding that they submit to Islam. Islam demands that all jihad be seen as defensive, but we can see that Mohammed planned an offence against all the Kafirs.

Umar was the second caliph. He sent his armies against the Persian Empire. The Hadith records his reasons for jihad.

Bukhari 4,53,386 So, Umar sent us to Persia. When we reached the land of the enemy, the representative of the Persians came out with forty-thousand warriors, and an interpreter got up saying, “Let one of you talk to me!”

[...] Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah alone or give jizya (i.e. tribute); and our Prophet has informed us that our Lord says: “Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master.”

The situation was ripe for plunder. The Persians and the Byzantines (Christians) had fought until exhaustion. Jihad captured the Jerusalem, Persia, Egypt, North Africa and the Middle East. Islam became wealthy off of the plunder. It was a catastrophe for Christianity.

What is remarkable is the Christian response. They did not ever refer to Islam, but Arabs. They saw the invasion as punishment for other Christians' wrong doctrine and their own sins. They quoted Revelation and Daniel. They were even gleeful when Islam crushed other Christians who differed in doctrine (heretics). They deserved it and they saw Islam as being divinely driven. Except, of course, when it came their turn.

Church buildings were desecrated, treasure taken, farmland ruined, cities were destroyed. It was a reign of terror. But it was not just money; it was a civilization that was annihilated. If an Egyptian Copt (the original Egyptians, the sons of the pharaohs) spoke Coptic in front of a Muslim official, his tongue was cut out. Is it any wonder that Arabic became the language of Egypt? Is it any wonder that when Napoleon arrived 1100 years later, no Egyptian could tell him what the pyramids were about?

This became true of every nation. Civilizations vanished like dinosaurs to be replaced by Islamic civilization. Saint Augustine was from Algeria, a European civilization. (North Africa was part of Europe, the Roman Empire). There is not one church in North Africa today. This is fate of all civilizations under Islam.

Here is Michael the Syrian's account of the Muslim invasion of Cappadocia (southern Turkey) in 650 AD under Caliph Umar:

... when Muawiya [the Muslim commander] arrived [in Euchaita in Armenia] he ordered all the inhabitants to be put to the sword; he placed guards so that no one escaped. After gathering up all the wealth of the town, they set to torturing the leaders to make them show them things [treasures] that had been hidden. The Taiyaye [Muslim Arabs] led everyone into slavery -- men and women, boys and girls -- and they committed much debauchery in that unfortunate town: they wickedly committed immoralities inside churches. They returned to their country rejoicing¹.

SPAIN

Once North African Christianity was crushed, Islam turned to Christian Spain.

The following description by the Muslim historian, Ibn al-Athir (1160-1233 AD), of razzias (raiding expeditions) in Northern Spain and France in the eighth and ninth centuries AD, conveys nothing but satisfaction at the extent of the destruction wrought upon the infidels, including noncombatants.

In 793 AD, Hisham, prince of Spain, sent a large army commanded by Abd al-Malik b. Abd al-Wahid b. Mugith into enemy territory, and which made forays as far as Narbonne and Jaranda . This general first attacked Jaranda where there was an elite Frank garrison; he killed the bravest, destroyed the walls and towers of the town and almost managed to seize it. He then marched on to Narbonne, where he repeated the same actions, then, pushing forward, he trampled underfoot the land of the Cerdagne [near Andorra in the Pyrenees]. For several months he traversed this land in every direction, violating women, killing warriors, destroying fortresses, burning and pillaging everything, driving back the enemy who fled in disorder. He returned safe and sound, dragging behind him God alone knows how much booty. This is one of the most famous expeditions of the Muslims in Spain. In 837 AD, Abd ar-Rahman b. al Hakam, sovereign of Spain, sent an army against Alava; it encamped near Hisn al-Gharat, which it besieged; it seized the booty that was found there, killed the inhabitants and withdrew, carrying off women and children as captives. In 845 AD, a Muslim army advanced into Galicia on the terri-

¹ *The Decline of Eastern Christianity under Islam*, Bat Ye'or, Associated University Press, 1996, 276-7.

tory of the infidels, where it pillaged and massacred everyone. In 860 AD, Muhammad b. Abd ar-Rahman advanced with many troops and a large military apparatus against the region of Pamplona. He reduced, ruined and ravaged this territory, where he pillaged and sowed death¹.

But the Arabic phase of jihad came to an end. They controlled Europe from southern France to India and north into Russia. But the Mongols came out of the steps and crushed Baghdad. It was time for the new Muslims, the Turks to rise to power.

TURKISH JIHAD

The Turks were nomads in west Asia who converted to Islam. Before their conversion they were slave traders who sold slaves to the Arab Muslims of Baghdad. As Arab strength weakened, the hardy Turks rose to power in Islam. They attacked Greek Christianity in what was called Anatolia, Asia Minor. At the battle of Mansikert, 1071, the Christians lost to the Turks. Now the approach to Constantinople was open.

In 1493 one of the greatest tragedies in human history happened. Constantine fell. The violation of women and taking plunder were massive. Now the door to Europe was open.

More than any other people, the Turks love war and pillage. They show it in their relations among themselves, what then is the lot of Christians? [...] The Turks went on foot as far as the Danube in order to subjugate the Christians. They invaded this or that province in their tens of thousands; they came like brigands and fled once they had pillaged it. These raids turned all Thrace as far as Dalmatia into a desert. Even the Albanians, who are an innumerable people, were reduced in number. All in all, the Turks destroyed the Wallachians, the Serbs and the Byzantines. When they subdued these peoples, they gave the fifth part of the booty to their sultan in accordance with their law. In this way, they gave up this fifth share, which is the best, to the authorities. Afterwards, when the representatives of the authorities saw a strong, young prisoner, they purchased him at a ridiculously low price and declared him a slave of the state. The sultan called these orphans, his new troops, *janissaries*.²

The janissaries are unknown to most Christians. Christians in the Balkans had to give a son to the Turkish ruler as a tax payment. The Turkish

¹ *The Decline of Eastern Christianity under Islam*, Bat Ye'or, Associated University Press, 1996 281-2.

² Ibid, pg. 56

army came and carried off the son, who was raised as a Muslim and became an elite soldier for the sultan. Of course, the janissaries were used against Christians. Christian sons were used for jihad against Christianity. Islam has the most brilliant approach to war ever seen in human history.

Turkey was the springboard to attack the Christian Eastern Europe. At Kosovo the Turks beat the combined Christian armies lead by the Serbian king, St. Lazar. The Christian Serbs of today still remember how their ancestors were crushed at Kosovo. Today NATO and the US are on the side of Islam in Eastern Europe. Why? Because we don't have any idea of what has happened in Eastern Europe? We have no sense of history.

Christian Europe recorded the annihilation as a Turkish invasion, not Islamic jihad. They were never to understand Islam and jihad. They saw the Turks as just another political power to be watched and placated. Europe then and now believes that Islam can be dealt with as an ordinary power.

The high point of the Islamic invasion of Europe was reached on September 11, 1868. Islam was driven back from the gates of Vienna. But in 2001, September 11, Islam settled that score. But the US had not one clue as to the significance of the date. We don't remember history. We just repeat our ignorance of Islamic history.

MODERN JIHAD

Islam entered a decline. In 1856 the Europeans made the Turks abolish the formal status of dhimmi for the Christians. But being forced to treat Christians as humans did not go well for the Muslims. However, Islam's memory never forgets a wrong or a loss. In 1876 the Turks slaughtered 30,000 Bulgarians for resisting Islamic government by trying to revolt against Turkish rule.

Then in 1896 the Turks started on the Armenian Christians with the killing of 250,000. Then in 1915, the Turks killed 1,500,000 Armenians in jihad.

Here are the jihadists' marching orders from the leading Turkish Islamic leader:

“Oh Moslems,” the document read, “Ye who are smitten with happiness and are on the verge of sacrificing your life and your good for the cause of right, and of braving perils, gather now around the Imperial throne.” ... “The deeds of our enemies have brought down the wrath of God. A gleam of hope has appeared. All Mohammedans, young and old, men, women, and children must fulfill their duty. ... If we do it, the deliverance of the subjected Mohammedan kingdoms is assured.” ... “He who kills even

one unbeliever,” one pamphlet read, “of those who rule over us, whether he does it secretly or openly, shall be rewarded by God.”¹

Then in 1922 the Turks murdered 150,000 Christians in Smyrna under the eyes of the West.

Today we see jihad against us in America, against the Serbs in Kosovo and in Yugoslavia and the Russians in Chechnya. In India, Hindus die on a regular basis. Jihad has been declared against the Buddhists in Thailand. There is no continent that has not had jihad attacks in the 20th century.

These small accounts are part of a 1400 years of suffering of people who had only one failing, they were Christians. 60,000,000 of them.

THE SUPREME MASTER OF COMPLETE WAR

Mohammed was the supreme master of complete war and has had no equal to this day. His understanding of the use of force was sophisticated and subtle. Physical violence was only a small part of his understanding of war. That is why comparisons make him superior to military men such as Julius Caesar. Other military geniuses established empires, but none of them had a process for war and empire that lasted for fourteen-hundred years and is still going strong.

Mohammed’s profound insight was not just the waging of physical war but war of the mind, emotions, culture, politics, and religion. There is no aspect of being human that Mohammed did not use for war. Money, salvation, culture, religion, destiny, family, immigration, legal codes, government, power, deceit, racial pride, tribalism, community, fear, propaganda, diplomacy, spy-craft, philosophy, ethics, and psychology were all used for jihad. Jihad was not holy war but complete and total civilizational war.

THE SIRA—JIHAD, WAR AGAINST ALL

In Mecca, Mohammed had divided the community into Islam and the separate factions of the native Arabic religions. In Mecca he adopted all the classical Jewish stories to prove his prophesy and spoke well of the Jews. As there were few Jews living in Mecca, there was no one to differ with him.

In Medina half of the population were Jews, who let Mohammed know that they disagreed with him. So in Medina, Mohammed argued with Jews as well as the Kafir Arabs. Even though there were very few in the town

1 *The Burning Tigris*, Peter Balakian, pgs.169-70.)

who were Christian, Mohammed argued against them as well. All Kafirs were verbally attacked in Medina.

Ishaq⁴¹⁵ It was thirteen years after he started preaching and one to two years after going to Medina that Mohammed prepared for war as commanded by Allah. He would fight his enemies, those who were not Muslims.

THE FIRST RAIDS

Ishaq⁴¹⁶⁻⁴²³ Mohammed sent forth his fighters on seven armed raids to find the trade caravans headed to Mecca.

JIHAD—THE FIRST KILLING

Ishaq⁴²³⁻⁴ Mohammed sent Abdullah out with eight men. A caravan of the Quraysh passed by the Muslims as they overlooked the road from a rise. When the Quraysh saw them they were scared because they had slept not too far from here, but one of the Muslims had a shaved head. Since a shaved head was a mark of a pilgrim, the Quraysh felt better. They were safe. They were also in a sacred month when weapons were not carried.

Ishaq⁴²⁵ The Muslims took council. They were in a dilemma. If they attacked the caravan that day, they would be killing in a sacred month. They decided to go ahead with the attack, kill as many as possible, and take their goods.

Ishaq⁴²⁵ Islam drew first blood against the Quraysh of Mecca. They attacked the unarmed men. Amr was killed by an arrow. He was the first man to be killed in jihad. One man escaped and they captured two prisoners. They loaded the camels and headed back to Mohammed in Medina. On the way they talked about how Mohammed would get one-fifth of the stolen goods as the spoils of war.

Ishaq⁴²⁵ When they got back, Mohammed said that he did not order them to attack in the sacred month. So he held the caravan and the two prisoners in suspense and refused to do anything with the goods or prisoners. The prisoners said, “Mohammed has violated the sacred month, shed blood therein, stolen goods and taken prisoners.”

Ishaq⁴²⁶ The Koran replied that the Meccans resisted the doctrine of Islam and tried to persuade Muslims to drop their faith was worse than killing. Before Islam, the rule of justice in Arabia was a killing for a killing, but now to resist Islam was worse than murder. Those who argue against Islam and resist Islam can be killed as a sacred act. The spoils were distributed and a ransom set for the prisoners. The men who had killed and stolen were now concerned as to whether they would get their take of the

spoils. So the Koran revealed that as Muslims who had been exiled and fought, they were blessed by Allah. They received their share and Mohammed took his one-fifth of the spoils of war.

COMMENT

The promised violence of Mecca bore fruit. Jihad is the full fruition of the dualistic ethics.

The first successful jihad was a prototype:

- The attempts were untiring, it took seven failed tries to get to success.
- It was a sneak attack.
- It had an economic target.
- A religious disguise was used. Deception was a key element. Religion was a shield for political action.
- Kafir death was approved by the Koran.
- Theft from the Kafir was sanctioned as a moral act.
- There were clearly two sets of ethics. One for Islam and one for the Kafirs.
- It was a defensive attack. The Kafirs' resistance to Islam violates sacred law and was an offense against Allah.
- Muslims may settle Allah's accounts.

THE SIRA—THE BATTLE OF BADR

Ishaq⁴²⁸ Mohammed heard that Abu Sufyan was coming with a large caravan of thirty to forty Quraysh from Syria. Mohammed called the Muslims together and said, “Go out and attack it, perhaps Allah will give us the prey.”

Ishaq⁴³³ Mohammed and his men headed out of Medina for what would prove to be one of the most important battles in all of history, a battle that would change the world forever.

Ishaq⁴³⁵ Mohammed was cheered. He said, “I see the enemy dead on the ground.” They headed towards Badr and camped near there for the night.

Before Islam, killing of kin and tribal brothers had been forbidden since the dawn of time. After Islam was established, brother would kill brother and sons would kill their fathers, fighting in Allah's cause—jihad. Mohammed would change all the rules of war in Arabia and the world.

Ishaq⁴⁵⁶ Islam won against an army three times its size. Then it was time to take the property from the dead was now the spoils of jihad and

the profit of Islam. Mohammed divided it equally among all who were there. He took one-fifth for himself.

Ishaq⁴⁷⁷ The Muslims were not alone. No, Allah sent a thousand angels to help kill those who worshiped in the ancient ways and rituals. To resist Mohammed was a death sentence from Allah. When a Muslim meets a Kafir in war, he should never turn his back, except as a tactical maneuver. A Muslim fighting in Allah's cause must face the enemy. To not do so brings on the wrath of Allah and the judgment of Hell.

Mohammed left Mecca as a preacher and prophet. He entered Medina with about 150 Muslim converts. After a year in Medina there were about 250-300 Muslims and most of them were very poor. After the battle of Badr, a new Islam emerged. Mohammed rode out of Medina as a politician and general. Islam became an armed political force with a religious motivation, jihad.

COMMENTS

In dealing with Kafirs, there are no moral limits. Torture is a tactic of war. Allah tortures the Kafirs in the afterlife, so a Muslim can use torture in jihad in this life.

Killing the Kafir pleases Allah; so killing is a pleasure and is to be done without mercy and with joy. There is never any regret or sadness at killing. Killing the Kafir is a normal activity. [But dualism allows for the same Muslim to be a good neighbor.]

No slight against Islam is forgotten. Any resistance to Islam may be punished by death. To kill the Kafirs who oppose Islam is to merely turn the Kafir over to Allah for eternal torture.

Jihad is political and prepares the way for the end of Kafir civilization.

Allah praises those who kill without the thought of their own death. To be afraid in jihad is a form of blasphemy. The highest form of morality is to die while trying to destroy the civilization of the Kafir for the advancement of Islam.

The leader of jihad submits to Islam and his followers are to obey his every command.

Jihad uses the momentum of victory to move to the next attack. Jihad is relentless.

Beheading is an Islamic technique of killing and is pure Sunna.

THE SIRA—JIHAD, A SETBACK

THE BATTLE OF UHUD

Ishaq555 With their army in defeat after the battle of Badr, and their best men slain, the Meccans went to the Quraysh elders and requested money, arms and more men to launch a counterattack to defeat the despised Mohammed. The city raised the money and a new army bent on revenge was formed.

Ishaq558 The Meccan army set out for Medina, set up camp near the city and prepared for war.

Ishaq560 Mohammed had a thousand troops at his disposal, and warned them not to begin fighting until he gave the word. The area where the battle was to be fought was in a valley. Mohammed positioned his army with Mt. Uhud to its rear. There was, however, the possibility that the Meccans could send troops through a vulnerable opening in the mountain and attack Mohammed's forces from the rear. To prevent this, Mohammed stationed a force of fifty archers on a hill above his left flank in order to protect the main force. He instructed them not to move until the battle was over, whether the Muslims won or not.

Ishaq570 The Muslims fought valiantly and quickly cut the Meccans off from their camp. Seeing that they were in danger of defeat, the Meccan army dropped their arms and equipment and began to flee back behind the lines. As the archers poured down onto the battlefield to retrieve war booty, a group of Meccan warriors, who had made their way around the mountain and taken up a position behind Mohammed, launched their attack. The remaining archers were killed and the battle suddenly went against the Muslims.

Ishaq571 They retreated and many were slain. Mohammed himself sustained facial cuts and a broken tooth.

Ishaq583 The day went to the Meccans, the Quraysh. The Meccans did not press their advantage. They came to extract tribal justice but they did not want to dominate Islam. Abu Sufyan, the Meccan leader, agreed through an emissary that they would meet again the following year.

The Meccans' mind of war was tribal. The Islamic mind of war was about annihilation of the Kafir culture and not about the old war traditions of "fighting fair".

ASSASSINATION AS JIHAD

M276 After Uhud, several tribes allied themselves under the leadership of Sufyan Ibn Khalid. Mohammed dispatched an assassin to kill him, for without his leadership the coalition would fall apart. So the assassin, Abdullah, joined his forces and waited until he was alone with him. He killed Sufyan and cut off his head and went straight to Mohammed. Mohammed welcomed him and asked him how it had gone. Abdullah presented Mohammed with the head of his enemy. Mohammed was gratified and presented him with his walking stick. He said, "This is a token between you and me on the day of resurrection. Very few will have such to lean on in that day." Abdullah attached it to his sword scabbard.

COMMENTS

The battle of Uhud gave Islam a necessary element of the mind of war—the ability to maintain morale in the face of defeat. A defeat is only a sign of not being a good enough Muslim. Doubt is a sin.

The mental position of the jihadists is that what they do is not personal. It is all for Allah. The jihadists should have no thought for themselves. In particular, they should never have any fear or doubt.

The Kafirs tried to play by the old tribal rules, not realizing that this was a civilizational war of annihilation. Getting-even or fair-play limits the mind of war. Islam does not obey such limitations. There are no Geneva Conventions of jihad.

Mohammed's deception about his strength after losing the battle shows that jihad is a mental game of great subtlety. The psychology of war is Islam's great strength. Posturing is an important element of war.

Assassination of the intellectuals who oppose Islam spreads fear so that intellectuals cannot help their civilization.

THE SIRA—MOHAMMED'S FINAL JIHAD

THE RAID ON MUTA

Ishaq791-3 Mohammed sent an army of 3,000 to Muta soon after his return from Mecca. Now Muta was north of Medina, near Syria. When they arrived the Muslims found a large army of the Byzantines [Greek Christians] waiting. They argued about what to do. One of them said, "Men, you are complaining of what you came here to do. Die as martyrs. Islam does not fight with numbers or strength but with Islam. Come! We have only two prospects. Victory or martyrdom, both are fine. Let us go forward!"

Ishaq796 The Muslims were cut to ribbons because the Byzantines were professionals and were superior in numbers.

THE BATTLE OF HUNAIN

Ishaq840 When Mohammed took Mecca, the surrounding Arab tribes realized that if he was not opposed he would be King of Arabia. The Hawazin Arabs decided to oppose him under the leadership of Malik.

Ishaq842 Mohammed sent a spy to gather intelligence about the Arabs. When he received the information, he began planning for jihad.

Ishaq845 When the army descended into the broad area chosen for the battle, they found the enemy prepared and hiding, waiting to attack. The Muslim troops broke and ran. Mohammed stood in his stirrups and called out, "Where are you going? Come to me, the Apostle of Allah." Most of the men continued to retreat except his battle-hardened core troops who regrouped around him. A core of a hundred men lead the charge to turn the tide. They were steadfast. Mohammed looked at the carnage and said, "Now the oven is hot!" Islam won again.

THE RAID ON TABUK

Ishaq894 Mohammed decided to raid the Byzantine Christians. Normally he never let his men actually know where he was headed. He would announce a destination, but after they were on the way, he would reveal the actual place. This raid was far away in very hot weather, so greater preparations had to be made.

Ishaq902 When they got to Tabuk, the people there paid the poll tax, jizya. By paying the poll tax, a per person tax, they would not be attacked, killed or robbed by the Muslims. Those who paid the jizya were under the protection of Islam.

Ishaq903 Mohammed sent Khalid to the fort of a Christian chief. When the chief and his brother rode out of their fort to inspect the cattle, Khalid killed the chief's brother and captured the ruler. The chief agreed to pay the poll tax to Islam. Mohammed returned to Medina.

ETERNAL JIHAD

M448 After all the victories, some Muslims said that the days of fighting were over and even began to sell their arms. But Mohammed forbid this, saying, "There shall not cease from the midst of my people a party engaged in fighting for the truth, until the Antichrist appears." Jihad was recognized as the normal state of affairs.

COMMENTS

The raid on Muta was the first to show how Islam was to become a global power.

Mohammed's conquest of Mecca showed he had no tolerance for any criticism. His first political move was to kill all artists and intellectuals who opposed Islam. There is no such thing as an honest disagreement with Islam. He then destroyed all the religious art. Every aspect of a civilization must become Islamic—art, literature, entertainment, law, history, names, customs, food, dress, language, education and so on.

Jihad is eternal; it will cease when the last Kafir is annihilated or submits to Islam.

Every Muslim is to contribute to charities that fund jihad. Those who do not support jihad are hypocrites.

In Islam the mind of war is at a constant readiness. War is the natural state. A Muslim pacifist is a hypocrite.

Dhimmitude of the Christians and Jews was marked by the special tax, the jizya, the dhimmi tax. The tax rate can be 50%.

THE JEWS

LESSON 5

In Islam's early days, Mohammed began to preach in Mecca where there were a few Jews and a handful of Christians. Mohammed claimed to be the last in the line of Jewish prophets. The stories in the Koran resembled the Jews' stories of Adam, Moses, Noah, and other figures in Jewish tradition. The Meccans had a great deal of respect for the Jews because they had a sacred text. Indeed, both Jews and Christians were called People of the Book. None of the Arabian religions had a religious text, as the native Arabic religions were tribal and based on oral traditions.

Then Mohammed went to Medina. Half of Medina was Jewish. Their leaders did not agree with Mohammed that he was a Jewish prophet. The revelations of the Koran took on a different tone about the Jews. Their scriptures did not agree with Mohammed's, therefore their scriptures were wrong. Clearly they had changed them to oppose Mohammed. Less than two years later, there were no Jews left in Medina, and the Muslims had their possessions.

Demeaning Hadiths

This is part of a daily prayer by all Muslims.

Bukhari1,12,749 Mohammed: "Say Amen when the Imam says, 'not the path of those who anger You [the Jews] nor the path of those who go astray [the Christians]' everyone who says Amen will have their past sins forgiven."

Bukhari2,23,457 While walking after dark, Mohammed heard a mournful cry and said, "Jews are being punished in the afterlife."

Mohammed claimed the mantle of all the Jewish prophets. He claimed that Allah was Jehovah and that all religious truth came through Allah. Islam has the best claim to Moses.

Bukhari3,31,222 After coming to Medina, Mohammed witnessed the Jews observing a fast on the day of Ashura. Asked about that, they said, "This is a holy day. It celebrates the day God delivered the Jews from their enemy. Moses fasted this day." Mohammed told them, "Muslims have more right to claim Moses as a prophet than you do." Consequently, Mohammed fasted that day and required all Muslims to fast on that day.

Bukhari4,56,662 Mohammed said, “You will imitate the sinful behavior of your ancestors so utterly and completely that if they did something stupid, you would do exactly the same thing.”

We asked, “Are you talking about the Jews and the Christians?”

He answered, “Who else could I be talking about but the Jews and the Christians?”

Bukhari4,56,664 Aisha despised the practice of praying with hands on the flanks because that was the way the Jews used to pray.

Bukhari4,56,668 Mohammed: “When the head of a Jew or a Christian becomes gray, they refuse to dye their hair. You must do the opposite of their behavior. Therefore, dye your hair and beard when they become gray.”

Jews are the cause of decay and rebellious wives.

Bukhari4,55,547 Mohammed: “If it weren’t for the Jews, meat would not rot. If not for Eve, wives would never disobey their mates.”

JEWS ARE FALSE; ISLAM IS THE TRUTH

Islam is pure and true. The Jews and their scriptures are corrupt and untrue, and the same is true of Christians and their scripture.

Bukhari3,48,850 Ibn Abbas: “Muslims, why do you ask the Jews or Christians anything? The Koran, revealed directly to Mohammed, is the most-up-to date instruction that we have from Allah. You recite it word for word, and it is not modified. Allah tells you that the Jews and Christians have taken it upon themselves to change the word. They claim that their altered Scriptures are from God, but they make that boast to gain material rewards in this world. Hasn’t enough been revealed to you through Mohammed to stop you from asking them anything? I never see any of them asking you about your revelations.”

M037,6666 Mohammed: “Allah will use a Christian or Jew to substitute for a Muslim in Hell.”

Some rats are changed Jews.

M042,7135 Mohammed: “A tribe of Jews disappeared. I do not know what became of them, but I think they changed and became rats. Have you noticed that a rat won’t drink camel’s milk, but it will drink goat’s milk?”

The next hadith marks the beginning of religious apartheid in Arabia. To this day there are no churches, temples, or synagogues in Arabia.

Bukhari3,39,531 Umar drove the Christians and the Jews from Arabia. Mohammed defeated the Jews at Khaybar and gave ownership of the land

to Allah, the Muslims, and Mohammed. But now Umar wished to evict the Jews. The Jews, however, asked to remain on the condition that they provide the labor to sustain the city and in return they would receive half of the proceeds. Mohammed said, "You may stay under those conditions until we change our minds." They remained in Arabia until Umar expelled them from the land [about six years after Mohammed's death].

THE JEWS AS DHIMMIS

What is important about these hadiths is that they established the relationship between Islam and the Jews. The Jews were the first dhimmis, and that was their only relationship with Islam for 1400 years until the establishment of Israel in 1947.

The image one usually has of the Jews in Islam's golden era is that they were respected and honored scholars functioning at a high level in society. The court physician was a Jew, and Jews were among the wise councilors who served the caliph or sultan. There is some truth in this image, but the Jews were never a threat to Islam as they had no real political power. Having no real political power, they were not as persecuted as other Kafirs were.

However, given the dual nature of Islam, this golden picture had vast exceptions. All the rules of a dhimmi fell on the Jew as well as the Christian. In North Africa, the Jews did all the unclean work: they cleaned the cesspools and were tanners, butchers, and hangmen. They even had the task of drying the sewage from the cesspools for sale as fuel. The Jew was inferior; the Muslim was superior.

A Muslim was not to massage a Jew, nor throw away his refuse nor clean his latrines. The Jew are better fitted for such trades, since they are the trades of those who are vile. A Muslim should not attend to the animal of a Jew, nor serve him as a muleteer, nor hold his stirrup. If any Muslim is known to do this, he should be denounced.¹

Humiliation and contempt were an important part of the ethic in relating to Jews. The favorite epitaph for a Jew was the one Mohammed used, "apes." Dhimmis were never to have higher status than Muslims.

And it was not wise for a Jew to enter into any theological discussions about Islam. Here is a comment about the Jews of Egypt in the 19th century by Edward Lane:

1. Ibn Abdun, *Risala fil-qadq wal-hisba*, ed. E. Levi-Provencal (Cairo, 1955), 43ff.

At present, they are less oppressed; but still they scarcely ever dare to utter a word of abuse when reviled or beaten unjustly by the meanest Arab or Turk; for many a Jew has been put to death upon a false and malicious accusation of uttering disrespectful words against the Koran or the Prophet.¹

This treatment was for all People of the Book, Jews and Christians. This scene is from Turkey in 1908:

The attitude of the Moslems towards the Christians and Jews, to whom, as stated above, they are in a majority of ten to one, is that of a master towards slaves whom he treats with a certain lordly tolerance so long as they keep their place. Any sign of pretension to equality is promptly repressed. It is often noticed in the street that almost any Christian submissively makes way even for a Moslem child. Only a few days ago the writer saw two respectable-looking, middle-aged Jews walking in a garden. A small Moslem boy, who could not have been more than eight years old, passed by and, as he did so, picked up a large stone and threw it at them—and then another—with the utmost nonchalance, just as a small boy elsewhere might aim at a dog or bird. The Jews stopped and avoided the aim, which was a good one, but made no further protest.²

Islam could treat the dhimmi Jews in one of two ways, both equally acceptable. They could be physicians in the court of the caliph or they could be “apes” at which a small boy tossed a rock. Both roles are supported by the Koran of Mecca and the Koran of Medina, continuing the dualistic nature of Islam.

THE JEWS OF MEDINA

When Mohammed came to Medina about half the town was Jewish. There were three tribes of Jews and two tribes of Arabs. Almost none of the Jews had Hebrew names. They were Arabs to some degree. At the same time many of the Arabs’ religious practices contained elements of Judaism. The Jews were farmers and tradesmen and lived in their own fortified quarters. In general they were better educated and more prosperous than the Arabs.

1. Edward William Lane, *An Account of the Manners and Customs of the Modern Egyptians*, 5th ed. (London, 1871), 305.
2. H.E. Wilkie Young, “Notes on the City of Mosul,” enclosed with dispatch no. 4, Mosul, January 28, 1909, in F.O. 195/2308; published in *Middle Eastern Studies* 7 (1971): 232.

Before Mohammed arrived, there had been rivalry and killing among the tribes. The last battle had been fought by the two Arab tribes, but each of the Jewish tribes had joined the battle with their particular Arab allies. In addition to that tension between the two Arab tribes, there was a tension between the Jews and the Arabs. The division of the Jews and fighting on different sides was condemned by Mohammed. The Torah preached that the Jews should be unified, and they failed in this.

All of these quarrelsome tribal relationships were one reason that Mohammed was invited to Medina. But the result was further polarization, not unity. The new split was between Muslims and those Arabs and their Jewish partners who resisted Islam.

Ishaq351 About this time, the leaders of the Jews spoke out against Mohammed. The rabbis began to ask him difficult questions. The doubts and questions were about his doctrine concerning Allah. Doubts about Allah, of course, were evil. However, two of the Jewish Arabs joined with Mohammed as Muslims. They believed him when he said that he was the Jewish prophet that came to fulfill the Torah¹.

THE REAL TORAH IS IN THE KORAN

Mohammed said repeatedly that the Jews and Christians corrupted their sacred texts in order to conceal the fact that he was prophesied in their scriptures. The stories in the Koran are similar to those in the Jewish scriptures, but they make different points. In the Koran, all of the stories found in Jewish scripture indicated that Allah destroyed those cultures that did not listen to his messengers. According to Mohammed, the scriptures of the Jews were changed to hide the fact that Islam was the true religion.

Ishaq364 But the Jews did not believe that Mohammed was a prophet. As a result, they were in error and cursed by Allah. By denying Mohammed's prophethood they conspired against him and Islam.

Ishaq367 According to Mohammed, he was the final prophet. His coming was predicted in the original Torah. Up to this point, Allah had blessed the Jews and protected them, but now they refused to believe the final and ideal prophet. Mohammed claimed the Jews were not ignorant, but deceitful—that the Jews knew the truth about Mohammed, covered the truth and hid it with lies.

Koran2:40 *Children of Israel! Remember the favor I have given you, and keep your covenant with Me. I will keep My covenant with you. Fear My power.*

1. The Torah: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Believe in what I reveal [the Koran], which confirms your Scriptures, and do not be the first to disbelieve it. Do not part with My revelations for a petty price. Fear Me alone. Do not mix up the truth with lies or knowingly hide the truth [Mohammed said the Jews hid their scriptures that foretold Mohammed would be the final prophet].

Ishaq367 The Koran repeats the many favors that Allah has done for the Jews. They were the chosen people, delivered from slavery under the pharaoh, given the sacred Torah and all they have ever done is to sin. They have been forgiven many times by Allah, and still, they are as hard as rocks and refuse to believe Mohammed. They have perverted the Torah after understanding it.

Ishaq369 The Sira and the Koran claim that the Jews' sins were so great Allah changed them into apes. Still they would not learn and refused to admit that Mohammed is the prophet. They knew full well the truth and hid it and confused others. Even when they said to Mohammed they believed, they concealed their resistance.

Koran2:63 *And remember, Children of Israel, when We made a covenant with you and raised Mount Sinai before you saying, "Hold tightly to what We have revealed to you and keep it in mind so that you may guard against evil." But then you turned away, and if it had not been for Allah's grace and mercy, you surely would have been among the lost. And you know those among you who sinned on the Sabbath. We said to them, "You will be transformed into despised apes." So we used them as a warning to their people and to the following generations, as well as a lesson for the Allah-fearing.*

AN OMINOUS CHANGE

Ishaq381 In Mecca, Mohammed spoke well of the Jews, who were very few. In Medina there were many Jews and his relations with them were tense. Up to now Mohammed had led prayers facing in the direction of Jerusalem. Now the *kiblah*, direction of prayer, was changed to the Kabah in Mecca. Some of the Jews came to him and asked why he had changed the direction of prayer, since he claimed to follow the religion of Abraham.

Since Islam is the successor to Judaism, Allah was the successor to Jehovah. Mohammed preached that it was actually Allah who had been the deity of the Jews but the Jews had deliberately hidden this fact with corrupted scriptures. For this the Jews would be cursed.

Koran2:159 *Those who conceal the clear signs and guidance [Mohammed said that the Jews corrupted the Scriptures that predicted his prophecy]*

that We have sent down after We have made them clear in the Scriptures for mankind, will receive Allah's curse and the curse of those who damn them.

Koran62:5 *Those to whom the Torah was given and do not follow it can be compared to a donkey who is made to carry a load of books but is unable to understand them. Those who reject Allah's revelations are a sorry example. Allah does not guide those who do wrong.*

Ishaq545 There were three tribes of Jews in Medina. The Beni Qaynuqa were goldsmiths and lived in a stronghold in their quarters. The Sira says that they broke the treaty that had been signed when Mohammed came to Medina. How they did this is not detailed.

Ishaq545 Mohammed assembled the Jews in their market and said: "Oh Jews, be careful that Allah does not bring vengeance upon you like what happened to the Quraysh. Become Muslims. You know that I am the prophet that was sent you. You will find that in your scriptures."

Ishaq545 They replied: "Oh Mohammed, you seem to think that we are your people. Don't fool yourself. You may have killed and beaten a few merchants of the Quraysh, but we are men of war and real men."

Ishaq546 Some time later Mohammed besieged the Beni Qaynuqa in their quarters. None of the other two Jewish tribes came to their support. Finally the Jews surrendered and expected to be slaughtered after their capture.

Ishaq546 But an Arab ally bound to them by a client relationship approached Mohammed and said, "Oh Mohammed deal kindly with my clients." Mohammed ignored him. The ally repeated the request and again Mohammed ignored him. The ally grabbed Mohammed by the robe and enraged Mohammed who said, "Let me go!" The ally said, "No, you must deal kindly with my clients. They have protected me and now you would kill them all? I fear these changes." Mohammed exiled the Jews and took all of their wealth and goods.

THE CHRISTIANS

LESSON 6

THE FINAL STATE OF CHRISTIANS AND JEWS

Islam asserted that Christians had hidden the prophesies that said Mohammed would come to fulfill the work of Christ. To believe in the divinity of Christ is to refuse to submit to Islam. Those Christians who believe in the divinity of Christ and refuse to submit to Islam are Kafirs and infidels. Like the Jews, only those Christians who submit to Islam, become dhimmis and are ruled by the Sharia (Islamic law) are actual Christians. Islam defines all religions and only Islam can talk about Islam.

Koran5:72 *The Kafirs say, “Jesus is the Messiah, Son of Mary,” for the Messiah said, “Oh, Children of Israel, worship Allah, my Lord and your Lord.” Whoever will join other gods with Allah, He will forbid him in the Garden, and his abode will be the Fire. The wicked will have no helpers. They surely blaspheme who say, “Allah is the third of three [the Trinity],” for there is no god except one Allah, and if they do not refrain from what they say, a grievous penalty will fall on those who disbelieve. Will they not turn to Allah and ask His forgiveness? For Allah is forgiving and merciful.*

Under Islam, Christians can revere Jesus, but they must accept Mohammed as the final prophet. He is superior to Jesus. The New and Old Testaments must be seen as corrupted and weak. Any conflict between the Koran and the Bible is because the Bible is wrong. The Koran is absolutely perfect and the Bible was changed to cover up its prophecies of Mohammed. Jesus must be no more important than Noah.

This is the Christianity accepted by Islam. This is what Islam calls the “real” Christianity. Islam sees all other forms of Christianity as profoundly wrong.

JIHAD AND CHRISTIANITY

How did 60,000,000 Christians die in jihad? How did 210,000,000 other Kafirs die in jihad?

THE DHIMMITUDE OF THE CHURCH

Mohammed said that silence is consent. The churches in Islamic lands suffer quietly. They have learned that the suffering is lessened if they stay silent. Of course, silence means that they will never escape dhimmitude and over the long haul are doomed.

But the churches in America have become dhimmis as well. What else explains how the world's largest religion is poor in knowledge and so un-curios?

THE CRUSADES

Here is the media version (same as the university version):

The Crusades are the reason that Muslims don't like Kafirs. The Crusades were lead by demonic, power-crazed popes. They were religious wars led by religious zealots. The Crusades are the worst of the West and the only good was that ignorant Europeans got to meet the enlightened, Golden-Aged Muslim scholars who taught the Kafirs how to be civilized. It was led by evil Christians who left a black stain on all white people. There was no violence in the Middle East until the Crusades.

The truth is a little different than that. Let's start with Islam instead of Christianity. (When you read the popular media and the academic versions, notice that it always about the Christians. This has two causes—cultural self-loathing and ignorance of Islam. You cannot talk without any information.) Mohammed had no success with the religion of Islam and when he turned to jihad he was overwhelmingly successful. After his death, Islam found no reason to alter what worked. The first step of Islamic violence was for the first caliph, Abu Bakr, to kill all of the Muslims who wanted to leave wonderful Islam. After enough Arabs were killed, the survivors found themselves very well satisfied with being alive and being Muslims. (It beat being a dead Kafir.)

When Umar came to power as the second caliph, he did what came naturally. He had been with Mohammed for ten years of jihad and with Abu Bakr for three years of killing apostates, so killing was his nature. Mohammed had tried and failed in his attack on Christian Middle East. Umar took the Christian world by a storm of jihad. Syria, Iraq, Egypt and the rest fell to the sword.

This is worth repeating. The Christians were literally sitting at home and not bothering anybody, when Islam attacked. The Christians were no more to blame than the Jews of Khaybar were when Mohammed left Medina and went 100 miles to attack them. IT ALL STARTED WITH JIHAD.

But the jihad did not stop and soon North Africa, Spain and Asia Minor (what has degenerated into Turkey of today) became Islamic. All Christians and Jews became dhimmis. Dhimmis cannot testify in court, must defer to Muslims socially, cannot display any Christian symbols and pay the jizya tax. A dhimmi could not even defend himself from being struck. Church bells couldn't be rung and if the church needed a roof, the elders had to go to Muslims and grovel and pay extra for the right of repairing the roof. The rape of a Kafir woman by a Muslim was not a legal offence.

This was the state of the Christian world. The emperor of what was left of the Byzantine empire asked for help from the European Catholics. This is what started the Crusades. Four centuries of the rape of women, theft, killing and torture made the Arab Christians cry out for relief. The Crusades were purely defensive in their origins.

About two-thirds of ancient Christianity had disappeared under jihad by the time Europeans decided to go to the aid of the Christians in the Middle East. This leads up to another misconception about the Crusades: that the Christians who participated were bums, robbers and thieves who were looking to enrich themselves. The average Crusader was landed and wealthy. To be a Crusader required a man who could outfit himself with the tools and weapons of war and the supporting comrades. Every soldier requires a lot of help to be on the front line. In an army of today, about 90% of the people are in supporting roles for the actual combat. Rather than making a man rich, being a Crusader made a man poor.

Why did the Crusader do it? According to charters left behind in which Crusaders documented their intentions, they joined the Crusades as an act of penance and for love of fellow Christians in Jerusalem.

THE FIRST CRUSADE

The First Crusade's chances of success were slim to none. It was a group of knights without central command, no leader and no real strategy. Yet in 1098 they restored Nicaea and Antioch to Christian rule, then in 1099 they captured Jerusalem.

What went wrong? One band of Crusaders went along the Rhine and killed Jews.

THE SECOND CRUSADE

When part of the Christian lands were recaptured, Europe sent out another Crusade. It failed since most of the men died on the way due to starvation and cold weather.

THE THIRD CRUSADE

This Crusade was complicated by divisions of leadership. Richard the Lionhearted was successful in battles, but never recaptured Jerusalem. While he was busy with that, the King of France left the Crusade to go back to Europe and take control of Richard's holdings.

THE FOURTH CRUSADE

The Crusaders became involved with Byzantine politics of which they had no understanding and helped a new ruler to the Byzantine throne. When he would not pay the agreed upon price for the Crusaders' help, they sacked Constantinople. This drove an wedge between the Catholics and the Eastern Orthodox sect which still exists today. It weakened Constantinople and helped to set up the conquest of Constantinople by jihad later.

There were more Crusades, but they all came to nothing. What actually slowed the advance of Islam, in a sense, was the Renaissance. It catapulted Christian Europe ahead of Islam both intellectually and economically.

Today, we curl our lips at religious wars and feel morally superior to those involved in such. Of course, jihad is the exception, which our culture manages to excuse. But a question to ask is, what are we doing about the continued jihad against Kafirs today? In short, the Crusaders tried, what are you doing?

If you would like to learn the real story of the Crusades, not the version that is popular today, read Robert Spencer's *Politically Incorrect Guide to the Crusades*.¹

1. *The Politically Incorrect Guide to the Crusades*, Robert Spencer, Regnery Publishing, 2005.

THE DHIMMIS

LESSON 7

DHIMMITUDE

Mohammed took his army a hundred miles from Medina to Khaybar and attacked the Jews. Islam was totally victorious. After taking the property of the Jews as the spoils of war, the Muslims made an agreement called a *dhimma*, with the Jews in Arabia. The Jews could stay and farm the land if they gave Islam half their profits. They then became dhimmis who were under the protection of Islam.

Thus the word dhimmi came to mean permanent, second-class Kafir citizens in a country ruled by Islam. Dhimmis paid a special tax, and their civil and legal rights were greatly limited. The only way out of being a dhimmi was to convert to Islam or flee. The taxes from the dhimmis made Islam rich.

There are very few hadiths about dhimmitude, but it was another of Mohammed's unique political inventions. The scorched-earth policy of killing all nonbelievers had an inherent problem: once everyone was killed, the warrior had to find other work. Mohammed therefore created the policy of dhimmitude to deal with the Jews. Dhimmitude was expanded later to include Christians, Magians, and others.

Dual ethics ares at the very core of the concept of dhimmitude. Political subjugation of Kafirs can only come about by viewing them as separate and apart from Allah's true human beings, Muslims.

It can be argued that the glory of Islam came not from Islam but its dhimmis' wealth and knowledge. The dhimmis were the scholars, since the Arabs of Mohammed's day were barely literate and their classical literature was oral poetry. The secular knowledge of Islam came from the Christians, Persians, and Hindus.

Islam is credited with saving the knowledge of the Greeks from extinction. This is ironic in two ways. First, it was the jihad against the Byzantine/Greek culture that caused its collapse. Secondly, it was the Christian Syrian dhimmis who translated all of the Greek philosophers into Arabic.

The Hindu numbering system was credited to Islam. The Muslims took the numbering system from the Hindus (including the concept of zero) and today we call our numbers Arabic numerals (before that we used

the Roman numerals). From carpets to architecture, the Muslims took the ideas of the dhimmis and obtained historical credit. The lists of great Islamic scholars includes the dhimmis with Arabic names living under Islamic dominance.

Over time, as the dhimmi population decreased, the “Golden Age” of Islam disappeared. There has never been a totally Islamic culture that was golden, brilliant or prosperous. To date there have only been eight Nobel prizes given to Muslims in the sciences. All of these were given for work done with Kafirs in Kafir countries. There has never been a scientific Nobel prize given for work in a Muslim country. For that matter, roughly half of all Arabs are still illiterate.

Without the dhimmis, Islam is poor. The total economic output of all Arab countries (without the oil) is equal to that of Spain.

The dhimmis produced the wealth of Islam.

Bukhari^{4,53,388} Juwairiya said to Umar, “Oh, Caliph, give us your advice.” Umar said, “You should continue the arrangement made by Mohammed regarding the dhimmis because the taxes they pay fund your children’s future.”

Dhimmitude means serving the Muslim masters.

Bukhari^{3,39,521} Mohammed made an agreement with the Jews of Khaybar that allowed them to use the land in exchange for half of each harvest. Mohammed would give each of his wives one hundred wasqs [a wasq is a camel-load], twenty wasqs of barley and eighty wasqs of dates. Upon becoming caliph, Umar gave Mohammed’s wives the choice of continuing the practice, or assuming ownership of the land. Some wanted the land, while others chose the wasqs. Aisha wanted the land.

So the progression was as follows: first jihad, then dhimmitude, and then the destruction of the native dhimmi culture. This became the model for the next 1400 years. The dhimmi became a second-class citizen in Islam and paid a heavy poll tax called the *jizya*. Only Jews and Christians and, sometimes, Magians (Zoroastrians) had the choice of becoming dhimmis. Buddhists, Hindus, and animists (those who believe that the plants and animals of the world are filled with spirits) had the choice of death or conversion.

THE TREATY OF UMAR

The Treaty of Umar (pg. 44) dictated every single aspect of public life for the dhimmi. It is hard to describe the world of the dhimmi. Islam dominated all public space. The government was Islamic; the education

was Islamic; dress was Islamic; literature was Islamic. Only inside the dhimmi's house could there be no Islam. The word of a dhimmi could not be used in court against a Muslim and crimes against dhimmis were rarely prosecuted.

The wealth of Islam came from the wealth and labor of the subjugated dhimmis. This had been true ever since Mohammed sent out his first jihadists to raid a Meccan caravan. From that day onward, Islam became wealthy through violence against the Kafir. The perfect example of the Jews of Khaybar as dhimmis was used again and again. First jihad took the spoils of war and slaves; then the dhimmi tax system produced yearly wealth. Islam is a political system with a divine license to take what is wanted from *dar al harb*, the land of war.

These rules created a dhimmi culture throughout sixty percent of what had been Christian and European culture of the first millennium. The conquest took less than a century. Dhimmitude resulted in the total loss of the local culture.

The details of what happened varied from country to country. The Zoroastrian and Buddhist cultures collapsed under jihad and quickly disappeared. The Jews survived as the servants to Islam; some Christian cultures managed to exist for centuries before annihilation (as in Turkey), and the Christians in other areas quickly became Muslims (North Africa).

The actual attitude of Islam toward the dhimmis was more contempt than hatred, and over time the dhimmis disappeared. They either left or converted. It was too hard to be a second-class citizen, and the extra taxes were a burden. As time went on, both Christians and Jews became more Arabic in their outlook; they started to treat women as the Arabs did and their customs became more and more Islamic. Finally it was easier to accept Islam as their religion and stop all the pressure and contempt.

A SCHOLARLY VIEW

As individuals, the dhimmis possessed no rights. Citizenship was limited to Muslims; and because of the superior status of the Muslim, certain juristic restrictions were imposed on the dhimmi. The evidence of a dhimmi was not accepted in a law court; a Muslim could not inherit from a dhimmi nor a dhimmi from a Muslim; a Muslim could marry a dhimmi woman, but a dhimmi could not marry a Muslim woman; at the frontier a dhimmi merchant paid double the rate of duty on merchandise paid by a Muslim, but only half the rate paid by a harbi; and the blood-wit paid for a dhimmi was, except according to the Hanafis, only half or two-thirds that

paid for a Muslims. No dhimmi was permitted to change his faith except for Islam...

Various social restrictions were imposed upon the dhimmis such as restrictions of dress... Dhimmis were also forbidden to ride horses... and, according to Abu Hanifa valuable mules. The reason for this prohibition was connected with the fact that dhimmis were forbidden to bear arms: the horse was regarded as a 'fighter for the faith,' and received two shares in the booty if it were of Arab stock whereas its rider received one. Dhimmis were to yield the way to Muslims. They were also forbidden to mark their houses by distinctive signs or to build them higher than those of Muslims. They were not to build new churches, synagogues, or hermitages and not to scandalize Muslims by openly performing their worship or following their distinctive customs such as drinking wine...

The humiliating regulations to which [dhimmis] were subject as regards their dress and conduct in public were not, however, nearly so serious as their moral subjection, the imposition of the poll tax, and their legal disabilities. They were, in general, made to feel that they were beyond the pale. Partly as a result of this, the Christian communities dwindled in number, vitality, and morality... The degradation and demoralization of the [dhimmis] had dire consequences for the Islamic community and reacted unfavorably on Islamic political and social life. So far as the dhimmis formed a considerable element in the administration, the general tone of the administration was lowered as a result of the degrading and demoralizing influences at work on them. In political life also the demarcation between the Muslim freeman and the dhimmi was fatal. The existence of large half-autonomous communities embedded in the very fabric of the Muslim state prevented political unity, while the clashing of ideals and standards of life formed a barrier to social unity¹.

1. Ann Lambton, *State and Government in Medieval Islam*, 1981, Oxford, pp. 206-208.

WOMEN

LESSON 8

There is a major political division between Islam and the rest of the world. The political duality is between Islam and Kafirs.

The personal duality is between the Muslim and the non-Muslim.

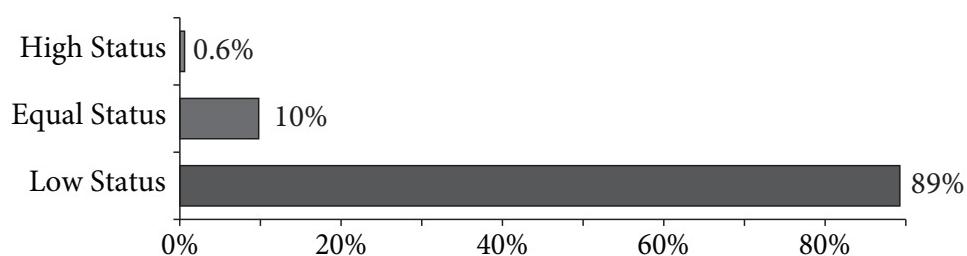
The major duality inside Islam is between male and female. There is one set of rules for men and another set of rules for women. If there were no submission, then there would need to be only one rule: men and women would be treated the same. If they are not to be treated the same, then many more rules are needed.

There is only one area in which men and women are treated equally—male and female will be judged on the basis of their lives on Judgment Day. This section lays out the basis for the doctrine that govern the rules, laws and customs for Muslim women.

Only about 9% of the Koran and about 12% of the Sira refers to females. Most of the doctrine is about men. But there is more than enough in the Trilogy to govern the smallest detail in the life of a woman from birth to death.

The Trilogy as a whole is very negative about women. Here is the data on the Hadith:

FIGURE 8.1: STATUS OF WOMEN IN THE HADITH



WOMAN AS MOTHER

There is only one way in which a woman is held in high status is if, and only if, a woman is a mother, is she held in higher esteem than a man.

Koran 4:1 People! Fear your Lord who created you from one soul, and from that soul created its spouse, and from them He spread the earth with innumerable men and women. Fear Allah in whose name you claim your rights to one another and show reverence to the mother who gave birth to you. Allah is always watching you!

EQUALITY

On Judgment Day both male and female will be judged on the basis of what they have done in their lives. However, as it will become clear from the following material, since a woman must submit to the man in all things, she will be judged by how well she submitted during her life.

Koran4:124 *As for the believers who do good works, whether man or woman, they will enter Paradise, and they will not be treated unjustly in the least.*

BEATING THE WIFE

Beating the wife is sacred because both Allah and Mohammed sanction it. The Hadith is filled with examples that establish the Sharia law about how to go about beating the wife.

We have part of the code for beating. A woman may be beaten, but not on the face.

Abu Dawud 11, 2137

Narrated Muawiyah al-Qushayri:

Muawiyah asked: Apostle of Allah, what is the right of the wife of one of us over her He replied: That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her .

This hadith equates camels, slaves and women.

Abu Dawud 11, 2155

Mohammed said: If one of you marries a woman or buys a slave, he should say: "O Allah, I ask You for the good in her, and in the disposition You have given her; I take refuge in You from the evil in her, and in the disposition You have given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing.

Here we have an example of Mohammed striking his favorite wife.

Muslim 004, 2127

...When it was my turn for Allah's Messenger to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly.

I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O Aisha, that you are out of breath? I said: There is nothing.

He said: Tell me or Allah would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him the whole story. He said: Was it the darkness of your shadow that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you?...

THE VEIL

The veil has many manifestations, burka (full body and head covering, complete with a facial “grill”), purdah (isolation of women, including a full body covering), hijab (scarf, but it can include a tent-like robe), but they are all methods of hiding and secluding the woman from society. In no case is there a choice for the woman.

Mohammed's wives were all veiled.

[Bukhari1,8,395] Narrated Umar: My Lord agreed with me in three things:

[...]

And as regards the veiling of the women, I said, 'O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed.

[...]

[Bukhari1,4,148]

The wives of the Prophet used to go to a large open place to answer the call of nature at night. Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda went out at night and she was a tall lady. Umar said, "I have recognized you, O Sauda."

He said he desired that the women might be veiled. So Allah revealed the verses of veiling.

A woman should be hidden from all men. Only their relatives and slaves can know their private lives.

Koran33:55 *There is no blame on the Messenger's wives if they speak unveiled with their fathers, sons, brothers, nephews on either their brother's or sister's side, their women, or their slave-girls. Women! Fear Allah, for Allah witnesses all things.*

MENSTRUATION

A menstruating woman is unclean and is restricted as to what she can do.

[Bukhari1,4,227]

A woman came to Mohammed and asked, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should take hold of the soiled place, put it in water and rub it in order to remove the traces of blood and then pour more water over it. Then she can pray in it."

Menstruation makes a woman unclean.

Koran2:222 *They ask you about women's menstrual cycle. Say: It is a discomfort. Therefore, keep away from them during this time and do not come near them until they are clean again. But when they are clean, you may lay with them as Allah has commanded. Allah loves those who turn to Him and seek cleanliness.*

THE STATUS OF WOMEN

It is the nature of females that most of those in Hell will be women.

[Bukhari1,4,184]

[...]

Mohammed's followers then told him that during his prayer they saw him reach out with his hands and grasp something, and later retreat in horror. Mohammed replied, "I saw Paradise and stretched my hands towards a bunch of fruit, and had I taken it, you would have eaten from it as long as this world remains. I also saw Hellfire, and I have never seen such a terrible sight. I saw that the majority of the inhabitants were women." When asked why this was so, Mohammed replied, "They are ungrateful to their husbands and to good deeds. Even if you are good to one of them all of your life, whenever she sees some harshness from you she will say, 'I have never seen any good from you.'"

Mohammed also saw a woman in Hell being clawed by a cat. He learned that she had imprisoned a cat, neither feeding it nor allowing it to seek its own food, until it starved.

Women are less intelligent than men. They are also spiritually inferior to men.

[Bukhari1,2,28]

Once, after offering prayer at Musalla, Mohammed said to the women, “O women! Give alms, as I have seen that the majority of the dwellers of Hell were women.” They asked, “Why is it so, O Allah’s Apostle?” He replied, “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.”

The women asked, “O Allah’s Apostle! What is deficient in our intelligence and religion?” He replied, “Is not the evidence of two women equal to the witness of one man?” They agreed that this was so. He said, “This is the deficiency in her intelligence. Isn’t it true that a woman can neither pray nor fast during her menses?” The women replied that this was so. He said, “This is the deficiency in her religion.”

The religion of a woman is controlled by the man.

[Bukhari6,61,572]

Mohammed once said “A woman should not engage in optional fasts without her husband’s permission if he is at home.”

Women are an affliction to men.

[Bukhari4,52,111]

Mohammed said, “If at all there is a bad omen, it is in the horse, the woman and the house.”

On another occasion, he had said, “I have not left any affliction after me more harmful to men than women.”

Women cannot help their flaws, so be nice to them.

[Bukhari4,55,548]

Mohammed said, “Treat women nicely, for a woman is created from a rib, and is much like one. If you try to straighten a rib, it will break, so I urge you to take care of the women.”

A woman, a donkey or a dog can nullify prayers.

[Bukhari1,9,486]

When told that a prayer is annulled if the praying ones are passed by a dog, a donkey, or a woman, Aisha said,

Do you make us women equal to dogs and donkeys? While I used to lie in my bed, the Prophet would sometimes come to pray facing the middle of the bed. I felt like it was wrong of me to remain

in front of him while he prayed, so I would slip away slowly and quietly from the foot of the bed until I stopped feeling guilty.

Female leadership will lead to political failure.

[Bukhari9,88,219]

During the battle of Al-Jamal, Mohammed heard the news that the people of Persia had made the daughter of Khosrau their ruler. On this, he said, “A nation that makes a woman their ruler will never succeed.”

LEGAL

The longest verse in the Koran is about contract law. The general principle in Islamic law is that it takes two women to equal one man.

Koran2:282 ... Call two men in to witness this, but if two men cannot be found, then call one man and two women whom you see fit to be witnesses. Therefore, if either woman makes an error, the other can correct her. ...

In this verse about estates, we have another application of the principle that a woman is half of a man.

Koran4:11 It is in this manner that Allah commands you concerning your children: A male should receive a share equal to that of two females, and if there are more than two females, they should receive two-thirds of what the deceased has left. If there is only one female, she will inherit half.

JIHAD AND SLAVERY

The use of women for sex after jihad is a constant in the Hadith and the Sira. Here the men are asking about avoiding pregnancy in the slaves. If they were pregnant, they had no value on the market as a slave for sex. A Muslim is not supposed to have sex with a woman who is carrying another man's child, as per the Koran.

[Bukhari3,34,432]

Once some of Mohammed’s soldiers asked if it was acceptable to use coitus interruptus to avoid impregnating the female captives they had received as their share of the booty.

Mohammed asked, “Do you really do that?” He repeated the question three times, then said: “It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created.”

Jihad produces slaves and brings in money to finance more jihad.

Ishaq689 When Saed reached Mohammed and the Muslims, the apostle told them to get up to greet their leader. Saed asked, ‘Do you swear by Allah that you accept the judgment I pronounce on them?’ They said ‘Yes,’ and he said, ‘And is it incumbent on the one who is here?’ looking in the direction of Mohammed, and Mohammed answered, ‘Yes.’ Saed said, ‘Then I give judgment that the men should be killed, the property divided, and the women and children taken as captives.’

The Jewish women were later wholesaled as slaves by Mohammed to buy more horses and weapons for jihad.

Remember that the following comes from Islam’s sacred texts. Zayd was known as the sword of Allah. Jihad can be ugly:

Ishaq980 When Zayd had raided the Fazara tribe, he and others were injured. Zayd swore he would avenge his injuries. When he was well, Mohammed sent him against the Fazara. He was successful and captured some of the women. One of them was an old woman, Umm Qirfa, whose husband he had killed. Zayd tied a rope to each leg of Umm Qirfa and tied each rope to a camel and pulled her apart. Her daughter was taken captive and passed around to three different men to use as they would for their sex.

MOHAMMED AND SLAVERY

Mohammed was so pure that he would not touch a Muslim woman’s hand. This is the reason that many Muslims will not shake a woman’s hand. But he would have sex with his slaves. This is an excellent example of ethical dualism. There is not one ethical code for all, but two ethical codes—one for the free Muslim and another for the slave.

[Bukhari9,89,321]

Mohammed used to take the pledge of allegiance from the women by words only after reciting this verse: “...that they will not associate anything in worship with Allah.” (60.12) And the hand of Allah’s Apostle did not touch any woman’s hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

MOHAMMED'S FAMILY LIFE

THE LIE

When Mohammed went on his missions to attack those who resisted Islam, he took one of his wives with him¹. Which one got to go was determined by drawing lots. When Mohammed set out to attack the Mustaliq tribe in Allah's cause, he took Aisha with him.

Ishaq731 [Privacy was a problem when one of Mohammed's wives accompanied him on an expedition. By now the veil had been prescribed for his wives and they were not supposed to be seen or heard. To accomplish this a light cloth-covered howdah was used. Basically this was a box with a seat that could be mounted on a camel's saddle.] On the way back from the battle, Aisha had gone out in the morning to relieve herself. When she got back to the caravan she discovered that she had lost a necklace and retraced her steps to find it. Meanwhile, her tent had been struck and the men in charge loaded the howdah on the camel and off they went, thinking Aisha was aboard.

Ishaq732 When Aisha returned, the entire group had moved on. A young Muslim who had lagged behind the main body of the caravan saw her by the road and offered to put her on the camel he was leading back to Medina.

Ishaq732 When Aisha returned with the young man, tongues began to wag, imaginations worked overtime and gossip spread. Aisha fell ill and was bedridden for three weeks.

Ishaq734-5 Tempers flared and men offered to kill the gossips. Something had to be done. In the end the innocence or guilt of Aisha was determined by revelation in the Koran which to this day is the Sharia (Islamic law) about adultery. There must be four witnesses to prove adultery.

Since there were not four witnesses, then there was no adultery and the gossips got eighty lashes.

Ishaq736 But the scandal did not end here. One of those who got flogged for gossiping was a poet and propagandist for the Muslim cause. The young warrior who had led Aisha's camel was included in a poem written by the poet and it offended him. So he took his sword and cut the poet badly. The poet and his friends managed to bind the young warrior and take him to Mohammed. Mohammed wanted an end to the contro-

1. We do not know the exact number of Mohammed's wives. Some say eleven, others say thirteen. These numbers do not include his sex slaves.

versy. He gave the wounded poet a nice home and a Christian sex slave as compensation for the sword blow.

HIS HOUSEHOLD

Islam was no longer poor, indeed, the money from jihad poured in. But Mohammed was a simple man and had little attraction to finery. Hence, his household was poor and the wives complained. The Koran said that they were to obey him. Mohammed did not have to obey the Islamic laws about marriage (a limit of four wives):

Koran33:50 Messenger! We allow you your wives whose dowries you have paid, and the slave-girls Allah has granted you as spoils of war, and the daughters of your paternal and maternal uncles and aunts who fled with you to Medina, and any believing woman who gives herself to the Messenger, if the Messenger wishes to marry her. This is a privilege for you only, not for any other believer. We know what We have commanded the believers concerning wives and slave-girls. We give you this privilege so you will be free from blame. Allah is forgiving and merciful!

Koran33:51 You may turn away any of them that you please, and take to your bed whomever you please, and you will not be blamed for desiring one you had previously set aside for a time. Therefore, it will be easier for you to comfort them and prevent their grief and to be content with what you give each of them. Allah knows what is in your hearts, and Allah is all-knowing and gracious.

Koran33:52 It will be unlawful for you to marry more wives after this or to exchange them for other wives, even though you are attracted by their beauty, except slave-girls you own. Allah watches over all things.

MARY, THE COPTIC SEX SLAVE

M425 Mohammed was given two Coptic (Egyptian Christian) slaves. One he gave to another Muslim but he kept one, Mary, who was fair of skin with curly hair. He did not move her into the harem, but set up an apartment for her in another part of Medina. Mary gave Mohammed something that none of his wives could—a child. It was a male child, Ibrahim, and Mohammed doted on him.

M426 The harem was jealous. This non-Arab slave had given Mohammed his best gift. One of his wives, Hafsa, was away and Mohammed took Mary to Hafsa's apartment in the harem. Hafsa returned and there was a scene. The harem was incensed. A slave in one of their beds was an outrage and a scandal. The wives banded together and it was a house of anger and coldness.

M427 Mohammed withdrew and swore he would not see his wives for a month and went to live with Mary. Umar and Abu Bakr were appalled as Mohammed, their son-in-law, had abandoned their daughters for a slave. But at last Mohammed relented and said that Gabriel had spoken well of Hafsa and he wanted the whole affair to be over.

The Koran:

Koran66:1 *Why, Oh, Messenger, do you forbid yourself that which Allah has made lawful to you? Do you seek to please your wives? Allah is lenient and merciful. Allah has allowed you release from your oaths, and Allah is your master. He is knowing and wise.*

Koran66:3 *When the Messenger confided a fact to one of his wives, and when she divulged it, Allah informed Mohammed of this, and he told her [Hafsa] part of it and withheld part. When Mohammed told her of it, she said, "Who told you this?" He said, "He who is knowing and wise told me."*

Koran66:4 *"If you both [Hafsa and Aisha] turn in repentance to Allah, your hearts are already inclined to this, but if you conspire against the Messenger, then know that Allah is his protector, and Gabriel, and every just man among the faithful, and the angels are his helpers besides. Perhaps, if he [Mohammed] divorced you all, Allah would give him better wives than you—Muslims, believers, submissive, devout, penitent, obedient, observant of fasting, widows and virgins."*

Ibrahim became a favorite of Mohammed, but when the child was fifteen months old, he fell sick. Mary and her slave sister attended the child during his illness. Mohammed was there at his death and wept mightily. Mohammed was to suffer the Arabic shame of having no living male children to succeed him.

MARRIAGE TO HIS DAUGHTER-IN-LAW

Mohammed had an adopted son, Zeid, and went by his house. Zeid was not there and Mohammed went on in the house. He wound up seeing his daughter-in-law, Zeinab, in a thin dress, and her charms were evident. Mohammed was smitten and said, "Gracious Lord! Good Heavens! How thou dost turn the hearts of men!"

Well, Zeinab had turned the head of the future king of Arabia and she told her husband what Mohammed said. The stepson went to Mohammed and said that he would divorce Zeinab so he could have her. Mohammed said no, but Zeid went ahead and divorced her anyway. In Arabia a union between a man and his daughter-in-law was incest and forbidden. But while Mohammed was with Aisha, he had a revelation and said, "Who will go and congratulate Zeinab and tell her that Allah has blessed our

marriage?" The maid went right off to tell her of the good news. So Mohammed added another wife.

Koran33:36 And it is not the place of a believer, either man or woman, to have a choice in his or her affairs when Allah and His Messenger have decided on a matter. Those who disobey Allah and His Messenger are clearly on the wrong path. And remember when you said to your adopted son [Zayd], the one who had received Allah's favor [converted to Islam], "Keep your wife to yourself and fear Allah," and you hid in your heart what Allah was to reveal, and you feared men [what people would say if he married his daughter-in-law], when it would have been right that you should fear Allah. And when Zayd divorced his wife, We gave her to you as your wife, so it would not be a sin for believers to marry the wives of their adopted sons, after they have divorced them. And Allah's will must be carried out.

Since Zeid was adopted, he was not really a son, so there was no incest.

It was about this time that the veil was imposed by command from Allah. The wives became mothers of the faithful and could not marry after Mohammed died.

SLAVERY

LESSON 9

BE GOOD TO YOUR SLAVES

It takes a lot of killing to persuade the survivors of a battle to become slaves. Jihad accomplishes this. Part of Islamic duality is the doctrine of how well captive slaves are to be treated after the violent jihad. Slavery is part of the sacred way of Islamic life.

Koran4:36 Worship Allah and do not acknowledge any as His equal. Be good to your parents, your relatives, to orphans, the poor, to neighbors both new and familiar, to fellow travelers, wayfarers, and the slaves you possess.

The key to good treatment after capture is to convert to Islam. “If one has a brother under his command” is the operative phrase in this next verse.

Bukhari3,46,721

Al-Ma'rur met Abu Dhar, and noticed that he and his slave were wearing similar cloaks. When Al-Ma'rur asked him about that, he replied, “Once I abused a man by calling his mother bad names, so he complained to the Prophet. Mohammed said to me, ‘You still show some signs of ignorance. Your slaves are your brothers and Allah has given you authority over them. So, if one has a brother under his command (a Muslim slave), one should feed him what he himself eats and clothe him like himself. Do not ask slaves to do things beyond their abilities and if you do so, then help them.’

Bukhari8,73,226

Narrated Osama bin Zaid:

[...] When Allah's Apostle had fought the battle of Badr and Allah killed whomever He killed among the chiefs of the infidels, and Allah's Apostle and his companions had returned with victory and booty, bringing with them some of the chiefs of the infidels as captives.

‘Abdullah and the idolators who were with him, said, “Islam has now triumphed, so give Allah's Apostle the pledge of allegiance and embrace Islam.” Then they became Muslims and were freed.

Again, freedom comes only after submitting to Islam:

Ishaq875 During his session there *some of the slaves besieged in al-Taif came to him and accepted Islam and he freed them.* Abdullah said that when al-Taif surrendered, some of them talked about these lost slaves, but Mohammed refused to do anything saying that they were Allah's free men.

Another incident:

Ishaq878 The apostle asked about Malik and they said that he was in al-Taif. The apostle told them to tell Malik that *if he came to him as a Muslim he would return his enslaved family and property to him and give him a hundred camels.* He came out by night, mounted his horse, rode off to join the apostle, overtaking him in Mecca. Mohammed gave him back his family and property and gave him a hundred camels. He became an excellent Muslim.

LEGAL

The slave has no means of redress, nor any basis for legal action of any sort. The slave's rights are all based upon the good will of his/her master.

The only way to gain any rights is to convert to Islam. Then some of the brotherhood rights can be claimed.

The reason for the tax exemption on horses was jihad. Mohammed gave cavalrymen three times the amount he gave foot soldiers from the spoils of war (the wealth of the vanquished) to build a better cavalry.

Bukhari2,24,542

Mohammed: "Horses and slaves owned by a Muslim are tax exempt."

Muslims could own shares of a slave, just like any other property.

Bukhari3,44,671

Mohammed said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to free the slave completely by paying the remainder of the price. If he does not have sufficient money for that, then the price of the slave should be estimated justly, and the slave allowed to work and earn the amount that will free him without overburdening him."

An eye for an eye, a tooth for a tooth is the law of retaliation.

Koran2:178 *Believers! Retaliation is prescribed for you in the matter of murder: the free man for the free man, a slave for a slave, a female for a female. If the brother of the slain gives a measure of forgiveness, then grant*

him any sensible request, and compensate him with a generous payment [blood money].

There are two ambiguities in this next verse. Do not use your slave-girls as prostitutes “if they wish to remain pure.” And what if they don’t want to remain pure? Also, there is a loophole, “Allah is merciful.” Be all that as it may, the use of slaves for prostitution was common in Islam.

Koran24:33 *And for those who cannot afford to marry, let them stay pure until Allah fulfills their needs from His bounty. In regard to your slaves who wish to buy their freedom, grant it if you see there is good in them, and give them a part of the wealth that Allah has given you. Do not force your slave-girls into prostitution just to gain the wealth of this world if they wish to remain pure. Yet if they are forced to do so, then truly Allah will be merciful.*

MARRYING SLAVES

A Muslim slave is better in the Islamic hierarchy than a free Kafir.

Koran2:221 *You will not marry pagan women unless they accept the faith. A slave girl who believes is better than an idolatress, although the idolatress may please you more. Do not give your daughters away in marriage to Kafirs until they believe. A slave who is a believer is better than an idolater, though the idolater may please you more. These lure you to the Fire, but Allah calls you to Paradise and forgiveness by His will. He makes His signs clear to mankind so that they may remember.*

Koran24:32 *And marry those among you who are single, or an honorable male or female slave. And if they are poor, then Allah will give them riches from His own bounty. Allah is bountiful and all-knowing.*

MOHAMMED AND THE SLAVE CODE

The examples of Mohammed’s life form the basis of slave code.

Bukhari3,46,695

Mohammed ordered his followers to free slaves at the time of solar and lunar eclipses.

Bukhari2,24,542

Mohammed said, “There is no tax on either a horse or a slave belonging to a Muslim”

Bukhari2,25,579

Mohammed made it mandatory for every Muslim slave or free male or female – young or old – to pay a small tax, and he ordered that it be paid before the people went out to offer the ‘Id prayer. [...]

A freed slave is not fully free, but still has obligations to the master.

Bukhari4,53,397

Ali delivered a sermon saying, “We have no book to recite except the Book of Allah and this written paper from the Prophet which contains legal verdicts regarding retaliation for wounds, the ages of the camels paid as tax or blood money, and the fact that Medina is a sanctuary. So, whoever commits heresy in it, or commits a sin or gives shelter to such a heretic in it will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted. And any freed slave who sides with people other than those masters who freed him, without permission from the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted.” ...

A GOOD SLAVE

A good slave is a Muslim and tries in every way to please his Muslim master.

Bukhari3,46,723

Mohammed said, “Three persons will get a double reward: A person who has a slave girl, educates her properly, teaches her good manners (without violence), then frees and marries her. A man who believes in Jesus and then believes in me. A slave who observes Allah’s Rights and Obligations and is sincere to his master.”

Bukhari3,46,722

Mohammed said, “If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner, he will get a double reward.”

For a slave to flee his Islamic master is a sin against Allah.

M001,0131

Mohammed: “If a slave flees his master, Allah does not hear his prayer.”

EUNUCHS

Before Islam, the Arabs had the custom of castrating slaves. After Islam was established, the castration was done by the slave trader outside of Islam. Muslims paid more for a eunuch since he could be used in the harem.

Koran24:31 *And tell the women who are believers that they should lower their eyes and guard their purity, and they should not display their beau-*

ty and adornments except that which is normally shown. They should cover their breasts with their veils and only show their adornments to their husband, father-in-law, sons, step-sons, brothers, nephews, or their female servants, eunuch slaves, and children who are innocent and do not notice a woman's nakedness.

LANGUAGE

Islam has a very detailed language for a complete and sophisticated system of slavery.

abd, a slave, usually a black slave. Abd is also the word for any African or any black person.

abiq, a fugitive slave.

amah, a female slave.

ghulam, a modern term for a slave.

ghurrah, a slave worth 500 dirhams.

ibaq, the freeing of slaves.

ibnu baydailjabin, the son of a mother with a white forehead [a free mother].

ibnu jurratin, the son of a free mother.

istilad, a legal term signifying that a Muslim master has freed a female slave who has born his child.

istibra, the waiting period for determining whether the slave is pregnant or not.

itaq, freeing a slave.

khaadim, a servant/slave.

kinn, a slave who is not mukatab, nor mudabbar, nor umm walad, nor mubaad, but entirely unfree.

kitaba, a slave who buys his freedom.

madhun lahu, a slave who can make business agreements for his master.

mamluk, a slave, usually a white slave.

ma malakat aimanukum, that which your right hand (the sword hand) possesses, a slave taken in jihad. Used in the Koran.

maula, a term used in Islamic law for a slave.

mubaad, a slave with several owners.

mudabbar, a slave who is freed on his master's death.

mukarkas, people having slave mothers among their ancestors.

mukatab, slaves who ransom themselves from their master.

mustabad, slave.

mutaq, a freed slave.

mutiq, the master who frees a slave.

qinn, a slave born from slave parents.

raqabah, the term used for a captured slave.

raqiiq, slave.

surriyah, a Kafir woman slave used for sex. She may be bought, taken as a captive, or descended from a slave.

tadbir, a legal term for freeing a slave after the death of the master.

ubudiyah, slavery.

ummu al walad, a legal term for a slave who has borne the master's child.

umm walad, the enslaved mother married to a slave, who gives birth to his child.

wala when freed slaves die, their estate goes to the one who freed them.

zall, a fugitive child slave.

ETHICS

LESSON 10

There is one set of ethics for Islam and another set of ethics for non-Islam. Islamic ethics are profoundly and foundationally dualistic. There is no logical possibility of reform of the dualism.

The treatment of Kafirs varies from their being treated well to being beheaded. Both treatments reflect pure Islam. The fluid nature of the duality gives Islamic ethics great power since it totally confuses the Kafir. Many Kafirs will argue that being treated well is the “real” ethical system of Islam.

On an ethical basis there is no such thing as Islamic pacifism. Islam is a civilization of war and violence. The Sira and Koran show that Islam was a failure until it adopted violence. It then became overwhelmingly powerful.

The Hadith (Traditions of Mohammed) is filled with details of the ethics of Islam.

JIHAD

The political system of jihad is based upon ethical dualism. Jihad is a political method with political goals. The goal of jihad is to make the Kafir submit to Islam. The only reason that Mohammed ever attacked anyone was based upon the fact that they had not submitted to his god, Allah.

Muslims kill other Muslims, but that is never jihad. Jihad is reserved for the Kafir. The subtext of Kafir is that the Kafir has offended Allah by rejecting Him. Hence, all jihad is defensive. Jihad is always caused by the offense of unbelief. Jihad is pure political dualism.

BROTHERHOOD

The brother of a Muslim is another Muslim.

Bukhari8,73,99 Mohammed: “Worshipers of Allah, do not allow hatred or jealousy to divide you. Live as brothers. It is sacrilege for one Muslim to desert his brother or to refuse to speak with him for three successive nights.”

Bukhari3,34,366 Jarir gave an oath to Mohammed that he would always proclaim that there is no god but Allah and Mohammed

is His prophet. He also promised to follow all prayer rituals, pay his taxes, hear and obey Allah's and Mohammed's commands, and never give bad advice to another Muslim.

TRUTH

When deception advances Islam, the deception is not a sin.

Bukhari5,59,369 Mohammed asked, “Who will kill Ka'b, the enemy of Allah and Mohammed?”

Bin Maslama rose and responded, “O Mohammed! Would it please you if I killed him?”

Mohammed answered, “Yes.”

Bin Maslama then said, “Give me permission to deceive him with lies so that my plot will succeed.”

Mohammed replied, “You may speak falsely to him.”

Ali was raised by Mohammed from the age of ten and became the fourth caliph. Ali pronounced the following on lies and deception.

Bukhari9,84,64 *When I relate to you the words of Mohammed, by Allah, I would rather die than bear false witness to his teachings. However, if I should say something unrelated to the prophet, then it might very well be a lie so that I might deceive my enemy.*

Deceit is part of Islamic war against the Kafirs.

Bukhari4,52,267 Mohammed: “The king of Persia will be destroyed, and no one shall assume his throne. Caesar will certainly be destroyed and no Caesar will follow him; his coffers will be spent in Allah's cause.” Mohammed cried out, “Jihad is deceit.”

Deceit in war:

Muslim032,6303 According to Mohammed, someone who strives to promote harmony amongst the faithful and says or conveys good things is not a liar. Ibn Shihab said that he had heard only three exceptions to the rules governing false statements: lies are permissible in war, to reconcile differences between the faithful, and to reconcile a husband and wife through the manipulation or twisting of words.

Al Tabarani, in *Al Awsat*, said, “Lies are sins except when they are told for the welfare of a Muslim or [for] saving him from a disaster.”¹

1. Bat Ye'or, *The Dhimmi* (Cranbury, N.J.: Associated University Presses, 2003), 392.

TAQIYYA—LYING TO THE KAFIR.

The name for deception that advances Islam is *taqiyya* (safeguard, concealment, piety). But a Muslim must never lie to another Muslim. A lie should never be told unless there is no other way to accomplish the task.

You can tell a lot from language and Islam has the only word—*taqiyya*—that means sacred deception. This is a measure of the duality of Islam. All of the world is divided into believer and Kafir, *dar al Islam* (land of submission) and *dar al harb* (land of war). Since the ethical system of Islam is based upon this duality, it comes as no surprise that lying is good.

Mohammed advised deceit and lying many times. It is even advised to lie to other Muslims as long as it makes them feel better.

Let's see how this *taqiyya* takes place today in America. Who told us that Islam is the religion of peace? Who told us that jihad not the "real" Islam? Islam.

When you go to Islamic Web sites, they openly talk about Islam and jihad. When Muslims talk among themselves, Islam is not the religion of peace, but the religion of dominance. These are all just part of dualistic ethics.

A Christian martyr is one who dies rather than lie about the fact that he is a Christian. But if it endangers a Muslim, he may lie about whether he is even a Muslim. This Koran verse came after a Muslim denied his faith to avoid punishment:

Koran16:106 Those who disbelieve in Allah after having believed [became apostates], who open their hearts to disbelief, will feel the wrath of Allah and will have a terrible punishment. But there is no punishment for anyone who is compelled by force to deny Allah in words, but whose heart is faithful.

Think about this. If a Muslim may deny Islam for his personal convenience, then he may freely deny any part of Islam to help Islam. For instance, a Muslim congressman, soldier or cop may swear that he will uphold the Constitution, but he knows that Islam comes first. So the oath is meaningless, because he has a secret reserve.

Koran3:29 Say: Whether you hide what is in your hearts or make it widely known, Allah knows all. He knows all that is in the heavens and earth. Allah has control over all things.

There is a special form of lying that resembles *taqiyya* and that is *kitman*. *Kitman* means to leave out part of the truth. When you take an oath in court, you not only swear to tell the truth but the whole truth. When a Muslim tells a partial truth, that is *kitman*.

Here is a famous kitman: Muslims say that the real jihad is the inner struggle, the greater jihad. But in the Hadith, only 3% of the doctrine even mentions this inner struggle. So the Muslim who tells you that the real jihad is inner struggle is leaving out the other 97%. He is practicing kitman.

One more kitman example: After 9/11 an imam was asked about the 72 virgins to be given to a jihadist in Paradise. He said that the 72 virgins were part of a medieval tale and not really Islamic doctrine. What he did not reveal was that the Koran says the jihadists will get virgins in paradise, but does not say how many.

POSITION TOWARD OTHER RELIGIONS

Mohammed's deathbed wishes were to create religious apartheid in Arabia and to use money to influence Kafirs for Islam.

Bukhari4,52,288 Ibn Abbas said, "Thursday, what a momentous thing happened on Thursday!" He then wept until his tears muddied the earth. Then he said, "On Thursday, Mohammed's condition worsened and he [Mohammed] said, 'Bring me a scribe with his tools so that I may leave you instructions that will keep you from going astray.' Those present disagreed with one another, something one should not do in the presence of a prophet. They said, 'Mohammed is gravely ill.' Mohammed said, 'Leave me alone; my condition now is better than what you wish for me.'

"On his deathbed Mohammed gave three final orders saying, 'First, drive the Kafirs from Arabia. Second, give gifts and show respect to foreign officials as I have done.' I forgot the third command."

SLAVERY IN THE HADITH

It is forbidden to capture a Muslim and make him a slave. If a slave converts to Islam, then there is a benefit in freeing him. But there is no benefit in freeing a Kafir slave. Islamic slavery is a blessing because sooner or later the slave or the slave's descendants will convert to Islam in order to be free.

However, there are still cultural and legal restrictions. All references to the freed person are always accompanied by the term, "freed slave." Also, the freed slaves possessions go to their former owner when they die.

Bukhari3,46,693 Mohammed said, "If a man frees a Muslim slave, Allah will free him from the fires of Hell in the same way that he freed the slave." Bin Marjana said that, after he related that revelation to Ali, the man freed a slave for whom he had been offered one thousand dinars by Abdullah.

CONCLUSION

There is no hadith that ever refers to humanity as one body. Every hadith that refers to humanity is dualistic—divided into Muslims and Kafirs. Islamic ethics are completely dualistic.

Islamic ethics have no place for integrity. Indeed, integrity is not possible within any dualistic system. Integrity cannot be logically defined within a dualistic system. If deceit is a virtue, then integrity is not a possibility.

No one who adheres to dualistic ethics can have integrity. They cannot tell the Kafir the whole truth, and nothing but the truth, about Islam.

THE KORAN

LESSON 11

THE KORAN AND PHILOSOPHY

The Koran lays out a complete philosophic system including politics and ethics. Its metaphysics claim that the only reality is Allah and humanity is to worship Him. Human life has been pre-determined by Allah. The highest form of living is to die for Allah in jihad. Death, Paradise, and Hell are the values of Islam. The proper relationship between Allah and humanity is master/slave (Muslims are the slaves of Allah) and fear (there are over 300 references to the fear of Allah, the Merciful).

The epistemology (what is knowledge and how knowledge is acquired) of the Koran and Islam is revelation. But since Mohammed was the final prophet, the door to further knowledge is closed. The Koran is true because Mohammed said it was so.

LOGIC

The Koran advances a logical system. Truth is determined by revelation. No fact or argument may refute the Koran. Islamic logical persuasion is based upon repetition, assertion and threats. Another part of the persuasion is personal attacks against those who resist Islam. The Koran advances its argument through threats against specific people and groups. If persuasion fails, then force may be used to settle the logical or political argument.

Another aspect of Koranic logic is the use of name calling and personal insults to advance the truth. The Koran, with its poetical language and repeated threats of physical violence, bases its logic on emotions. Although its intellectual truth can be contradictory, the contradictions do not need to be resolved. Understanding apparent contradictions is a key to understanding Islamic logic. In unitary logic, a contradiction shows the theory or argument is false. For instance: if I say that I have just fallen into the swimming pool and yet I am completely dry, that is a contradiction. I was in the water, but I am completely dry. So, something is not true.

But in the Koran, a contradiction does not prove an argument to be false. What appears to be logical contradictions are actually statements

of duality that offer two true choices, depending upon the circumstances. This is a dualistic logic.

How do we know that the Koran is true? Because it contains the words of Allah. How do we know that these are the words of Allah? Mohammed said they were Allah's words. How do we know that Mohammed is Allah's messenger? Mohammed reported that Allah said that Mohammed is His messenger. This is circular logic.

Another so-called proof of the Koran's truth is that its very existence is a miracle. How the Koran is a miracle is not clear to the Kafir.

DUALITY

The constant theme of Islam's perfect, eternal, and universal Koran is the division between those who believe Mohammed, and those who don't. This sacred division is dualism; nonbelievers are not fully human and fall under a separate moral code.

ETHICS

The ethical system of the Koran is also dualistic. How a person is treated depends upon his being a believer or a Kafir. There is one set of ethics for the believer and another set of ethics for the Kafir. Deceit, violence and force are acceptable against the Kafirs who resist the logic of the Koran. Believers are to be treated as brothers and sisters. Good is what advances Islam. Evil is whatever resists Islam.

POLITICS

The story of the Koran culminates in the dominance of political Islam. The Koran teaches that Islam is the perfect political system and is destined to rule the entire world. The governments and constitutions of the world must all submit to political Islam. If the political systems of the Kafirs do not submit, then force, jihad, may be used. All jihad is defensive, since refusing to submit to Islam is an offense against Allah. All Muslims must support the political action of jihad. This may take several forms—fighting, proselytizing or contributing money.

The basis of the Islamic dualistic legal code, the Sharia, is found in the Koran. The Sharia treats Kafirs, including Jews and Christians, as inferior to believers. This legal inferiority is sacred, eternal and universal.

RELIGION

Some English translations of the Koran use the word God instead of Allah. In an English speaking culture the word God is synonymous with

the One-God—Jehovah/Yahweh—of the Jews and Christians. However, the meaning of both Allah and Jehovah/Yahweh is based upon their textual attributes. Allah is defined by the Koran. Jehovah/Yahweh is defined by the Old Testament. On a textual basis Jews, Muslims, and Christians do not worship the same God. As an example, red and blue are both colors, but red is not blue. Likewise, Allah and Jehovah/Yahweh are both a One-God, but they are not the same One-God. Allah is not Jehovah/Yahweh¹. Hence, Allah is the only acceptable term for the One-God of the Koran. All humanity must face a Judgment Day. The only sure way to Paradise and to by-pass Judgment is jihad.

TRANSLATING THE KORAN

Islam frequently claims that the Koran cannot be translated. Most of the Koran is written in a poetic style that is similar to the ancient classical texts such as the Greek . The is an epic story that is written in poetry, which makes it possible to memorize it. The Koran is also written, for the most part, in a poetic form that is easy to memorize.

Take an English proverb: “Birds of a feather, flock together.” We have the information that a flock of birds only contains one type of bird, but it is written in poetic form. Can “Birds of a feather, flock together” be translated into Arabic? No. But the meaning of “a flock of birds contains only one type of bird,” can be easily translated into Arabic.

The poetry of the Koran does not translate, but the meaning of the Koran can be translated. Read many different translations of the Koran and you will find the meaning is consistent across the translations.

So, can the Koran be translated? No. Can the meaning be translated into any other language? Yes. If the meaning of a particular part of the Koran cannot be translated, then that implies that the concept is not applicable to that language. Or said another way, that part of the Koran would not be universal. But the Koran is very insistent upon the fact that it is universal. So by definition of universal, it follows that the universal meaning can be translated into all languages.

1. Arab Christians also use the word Allah. The word allah is derived from , deity or god, and , meaning the. So Allah means The-God. But the meaning of the name Allah of Arab Christians is taken from the Christian scriptures. The meaning of the name Allah of Islam comes from the Koran. The Allah of Arab Christians is not the Allah of Islam. For Arab Christians Allah is the same as Jehovah.

ABROGATION

You hear it all the time: Islam is a religion of peace. But we all know that Islam is behind 99% of all terror attacks. The Koran contains a doctrine that supports both good and evil, peace and jihad.

These contradictions were noted by the people of Mohammed's day and the Koran advances a doctrine of how to determine which verse to use. The doctrine is called abrogation [in Arabic: naskh].

2:106 Whatever of Our revelations We repeal or cause to be forgotten, We will replace with something superior or comparable.

[There are as many as 225 verses of the Koran that are altered by later verses. This is called abrogation.]

16:101 When We exchange one verse for another, and Allah knows best what He reveals, they say, "You are making this up." Most of them do not understand.

13:39 Allah will destroy and build up what He pleases for He is the source of revelation.

Verse 2:106 contains the secret of determining which verse to use. The replacement verse is the later verse. But the Koran found in bookstores is not laid out chronologically. Instead, the chapters are arranged by length, not time as in the Old Testament or any historical text. But scholars have long ago divided all the suras (chapters) into Mecca (early) and Medina (later). Generally, since the majority of the changes happened when Mohammed became politically powerful, Medina trumps Mecca.

In reality, it is power, not time that decides which verses are used. When Islam is weak, it uses the “nice” verses and when it is powerful it uses the “cruel” verses.

In truth, no verse is ever really abrogated. Any Muslim can at any time use any verse he wishes. Both verses are true, since they come from Allah. Duality is the actual concept, not abrogation.

Since Islam considers the Old and New Testament to be Allah's revelations, then the entire Bible has been abrogated by the Koran. This is one of the reasons that Muslims can be “Bible-proof”. They view the Bible as error-ridden, antiquated and broken-down. It is literally, not worth using. Allah has replaced it with newer and better scriptures.

Anyone who tries to interpret the Koran without knowledge of abrogation and duality is incompetent.

THE KORAN AND JIHAD

The Koran is very clear about jihad. All the jihad verses abrogate the “good” Meccan verses. The “good” verses are used by those Muslims are too weak to do jihad. When immigrants first arrive in the host country [Islam’s terms for kafir lands], they talk about peace and brotherhood, while making demands about civil rights.

As Islam grows in strength the demands increase in scope. As an example: Kafir laws should not apply to Islamic families, only Islamic law will do. All jihad can be divided into pressure and violence. At some point the political and social pressures move into violence. The first forms of violence are crime and riots. An Islamic riot is a battle in a civil war. These are taking place now in Europe. Europeans, who are as ignorant as American kafirs, see them as civil rights demonstrations, not jihad.

These are only some of the jihad verses. The Koran uses the term “fighting in Allah’s cause” for jihad.

2:244 Fight for Allah’s cause [jihad] and remember that He hears and knows everything.

2:245 Who will lend Allah a generous loan, which He will pay back multiple times? Allah gives generously and takes away, and you will return to Him.

Cut off Their Heads

47:4 When you encounter the kafirs on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly. Afterward, either allow them to go free or let them pay you their ransom until the war is over. This you are commanded. If it had been Allah’s will he would have taken out His vengeance upon them, but He has commanded this so that He may test you by using these others. As for those who are killed for Allah’s cause [jihad], He will not let their sacrifice be in vain. He will lead them into Paradise, of which He has told them.

47:7 Believers! If you help Allah’s cause [jihad], Allah will help you and make you stand firm. But as for those who deny Allah, they will be destroyed. He will make their plans fail because they have rejected His revelations. He will thwart their tactics.

Do Not Be Weak and Offer the Kafirs Peace

47:33 Believers! Obey Allah and the messenger, and do not let your effort be in vain. Those who do not believe and who prevent others from following Allah’s path and then die as kafirs will not receive Allah’s forgiveness. Therefore, do not be weak and offer the kafirs peace when you have the upper hand, for Allah is with you and will not begrudge you the reward of your deeds.

47:34 Those who do not believe and who prevent others from following Allah's path and then die as kafirs will not receive Allah's forgiveness. Therefore, do not be weak and offer the kafirs peace when you have the upper hand for Allah is with you and will not begrudge you the reward of your deeds.

47:36 Truly this present life is only for play and amusement, but if you believe and fear Him, He will give you your reward and will not ask you to give up your worldly wealth. But if He were to ask you for all of it and strongly urge you, you would become greedy, and this would reveal your hatred.

47:38 You are called upon to give to Allah's cause [jihad], but some of you are greedy. Whoever of you acts miserly does so only at the expense of his own soul. Truly, Allah has no use for you, but you have need for Him. If you turn your backs on Him, He will simply replace you with others who will not act like you!

Stand Together in Battle Array like a Solid Wall

61:1 All that is in the heavens and earth gives praise to Allah for He is mighty and wise.

61:2 Believers! Why do you say you do things that you never actually do? [At the battle of Uhud, some who had pledged courage fled and failed to fight.] It is most hateful in Allah's sight when you say one thing and yet do another.

61:4 Truly Allah loves those who fight for His cause and stand together in battle array like a solid wall.

Fight Valiantly for Allah's Cause

61:10 Believers! Should I show you a profitable exchange that will keep you from severe torment? Believe in Allah and His messenger and fight valiantly for Allah's cause [jihad] with both your wealth and your lives. It would be better for you, if you only knew it!

61:12 He will forgive you of your sins and lead you into Gardens beneath which rivers flow. He will keep you in beautiful mansions in the Gardens of Eden. That is the ultimate triumph. And He will give you other blessings for which you long: help from Allah and a swift victory. Give the good news to the believers.

Seize Them and Kill Them Wherever They Are

4:91 You will also find others who seek to gain your confidence as well as that of their own people. Every time they are thrown back into temptation, they fall into it deeply. If they do not keep away from you or offer you peace or withdraw their hostilities, then seize them and kill them wherever they are. We give you complete authority over them.

When You Travel Abroad to Fight for Allah's Cause

4:94 Believers! When you travel abroad to fight for Allah's cause [jihad], be discerning, and do not say to everyone who greets you, "You are not a believer," only seeking the fleeting joys of this world [by killing the kafirs and taking their property]. With Allah are abundant joys. You too were like them before Allah granted His grace to you. Therefore, be perceptive; Allah knows all that you do.

4:95 Believers who stay at home in safety, other than those who are disabled, are not equal to those who fight with their wealth and their lives for Allah's cause [jihad]. Allah has ranked those who fight earnestly with their wealth and lives above those who stay at home. Allah has promised good things to all, but those who fight for Him will receive a far greater reward than those who have not. They will be conferred ranks especially from Him, along with forgiveness and mercy, for Allah is forgiving and merciful.

Do Not Relent in Pursuing the Enemy

4:100 Those who leave their homes for Allah's cause [jihad] will find many places of refuge and provisions in the earth. Those who leave their homes flying to fight for Allah and His Messenger and die, their reward from Allah is assured. Allah is gracious and merciful!

4:101 When you go forth through the land for war, you will not be blamed if you cut your prayers short because you fear that the kafirs are about to attack you for the kafirs are your undoubted enemies.

4:102 And when you [Mohammed] are with the believers conducting prayer, let a group of them stand up with you, taking their weapons with them. After they have prostrated themselves, let them go back to the rear and allow another group to come up and pray with you, also allowing them to be armed. It would please the kafirs if you failed to carry your weapons and luggage so that they could attack you all at once. You will not be blamed if you lay down your weapons when a heavy rain impedes you or when you are sick, but you must always be vigilant. Allah has prepared a disgraceful torment for the kafirs.

4:103 And when you have finished your prayers, remember Allah when you are standing, sitting, and lying down. But when you are free from danger, attend to your prayers regularly for prayer at certain times is commanded for believers.

4:104 Do not relent in pursuing the enemy. If you are suffering, so are they, but you have hope from Allah while they have none. Allah is all-knowing and wise!

They Could Not Spend Anything in Allah's Cause

9:120 The people of Medina and the Arabs of the desert around them had no cause to abandon Allah's Messenger or to prefer their own lives to his

because anything they did or suffered was seen as a deed of righteousness. Whether they suffer thirst, fatigue, or hunger in the name of Allah, or take any steps that anger the kafirs, or receive any damage from the enemy, it is all written down for them as a good work. Allah does not allow the reward of the righteous [those who die in jihad] to perish.

9:121 They could not spend anything in Allah's cause [jihad], small or great, nor cross any valley but it is written down in their credit. Allah may reward them with better than they have wrought.

SUBMISSION AND DUALITY

LESSON 12

Political Islam is based upon two principles—submission and duality. Islam divides all of the world into those who believe Mohammed and those who don't. Islam then says that every public aspect [law, education, the media, art ...] of those who do not believe in Mohammed must submit to Islam.

Everything in Islam is based upon dualism. Its fundamental statement is:

1. There is no god but Allah
2. Mohammed is his prophet.

Being a Muslim depends upon belief in two things, Allah and Mohammed, not one. Islam is the practice of duality, but with one god.

KAFIR

The language of Islam is dualistic. As an example, there is never any reference to humanity as a unified whole. Instead there is a division into believer and *Kafir*. Humanity is not seen as one body, but is divided into those who believe Mohammed is the prophet of Allah and those who don't.

DUALITY

Dualism divides all of the universe into halves such as believer-Kafir. But Islam never divides equals. One side must submit to the other. A believer is not equal to a Kafir. The Kafir must submit to the believer.

Dualism divides and accepts contradictions in how to deal with issues. For instance, part of the Koran advocates good treatment of Kafirs. Then a later verse will advocate harm. But this apparent contradiction is resolved by the fact that Allah gave both verses, so they are both true. The later verse is merely the stronger one. Duality allows both sides of a contradiction to be both true.

Submission assures that one side of the duality rules over the other. It is the goal of Islam that all Kafirs submit to Islam. Submission is all about a master/slave relationship.

WHERE ARE THE MODERATE MUSLIMS?

Some terrible Islamic event will occur but the moderate Muslims do not protest the outrage. Then the question is asked, “Why don’t the moderate Muslims protest against this behavior?”

The Kafir’s favorite theory is that Islam has been “hijacked” by terrorists and that the vast majority of Muslims are “moderates.”

Kafirs keep looking to the moderate Muslim to straighten out this Islam “business”. Why doesn’t this happen? After all, Kafirs will protest when a Kafir does something terrible.

Kafirs want to divide Muslims into “moderate” Muslims and “radical” Muslims. A “moderate” Muslim is one who does not want to harm someone. A “radical” Muslim is a terrorist.

These names are based upon a lack of understanding of the dual nature of political Islam. The word moderate has one meaning to a Muslim and another to a Kafir. Inside of Islam, a moderate is one who is moderate with the doctrine. A moderate Muslim is one who follows the Sunna (ideal pattern) of Mohammed. Since Mohammed had a dual nature, the doctrine of Mecca and the doctrine of Medina, so Islam and Muslims have a dual nature.

In Mecca, Mohammed preached a doctrine where violence was limited to Hell. In Medina, Mohammed preached a doctrine of war, jihad.

A terrorist is a moderate Medinan Muslim. Moderation means down the middle. It is Mohammed who defines what is moderate. He used terror, and therefore, terrorism is moderation.

Bukhari 1,7,331 Mohammed said, “I have been given five things which were not given to any one else before me:

1. Allah made me victorious by awe, by His frightening my enemies for a distance of one month’s journey. [...]”

A terrorist who is like Mohammed is a moderate Muslim. Suicide bombers are moderate Muslims, according to Mohammed.

The nice Muslim at work is a moderate Meccan Muslim. But since the doctrine of Mecca is subordinate to the doctrine of Medina, the Meccan Muslim does not speak out against the moderate Medinan Muslim.

So, the answer to the question, why moderate Muslims don’t protest is that there is no need to protest. The Meccan Muslim knows that what the Medinan Muslim is doing is pure Islam. Why would they protest Islam?

The Kafirs are the ones who are confused, not the Muslims. A Muslim who would protest against Islamic terror would not really be a Muslim,

but an apostate. Being an apostate is a capital crime in Islam. So even if a Muslim felt like criticizing a terrorist, he would be checked by fear.

Now if you would like to see protests from moderate Muslims, then criticize any aspect of Islam. Then you will see protests from moderate Muslims of both stripes who know that Islam or Mohammed may not be criticized or be the butt of humor. There has never been a Mohammed joke in 1400 years. Humor or criticism of Islam are evil and moderates of both Meccan and Medinan Islam will protest, threaten and sue.

Please note the ethical basis of shared community responsibility that is behind the question, “Why don’t moderate Muslims protest Islamic violence?” Muslims do not share our ethics. Islamic dual ethics presume that the Kafirs are to suffer at the hands of Islam. So based on dualistic ethics, Muslims have no reason to give a helping hand. Muslims do not help Kafirs.

So moderate Muslims are doing exactly what they are supposed to do. The Meccan Muslims are quietly supporting the Medinan Muslims, while the ignorant Kafirs sit around wondering, “Where are the moderate Muslims?”

LOVE AND HATE AND DUALISM

There is a concept in Islam called *al-Walaa wal-Baraa*. Walaa is basically allegiance or love (for Muslims). Baraa is enmity or hate (of Kafirs). So the concept is to love Muslims and Islam and to hate Kafirs and their civilization. Walaa and baraa are love and hate, Islamic style.

Since Islam is based upon submission and duality, walaa and baraa are the perfect illustration of duality. To love believers and hate Kafirs is pure dualism. But how important is walaa/baraa? A study of the Koran shows that its priorities are:

- Allah is the only god
- Mohammed is Allah’s prophet
- walaa/baraa

It is a core principle of Islamic political doctrine. The Koran devotes over half of its words to how foul and evil the Kafirs are. There is not one good or sympathetic word for the Kafirs. If you don’t believe Mohammed, then Allah hates you:

Koran40:35 *They who dispute the signs of Allah [Kafirs] without authority having reached them are greatly hated by Allah and the believers.*

If Allah hates, then a Muslim should hate, as well. This hate is not due to moral failings. No, a Kafir is hated for the simple reason that the Kafir does

not think that Mohammed is a prophet. [If Mohammed is not a prophet, then the Koran is fiction, and Islam is meaningless.] In the Sira we find that Islam destroys cultured, wise people of high moral standards because they do not believe Mohammed. It is not personal; it is simply Islam.

The greatest Islamic sin is becoming an apostate (one who leaves Islam to become a Kafir). The hatred of an apostate is another example of baraa.

But Ahmed, the professional engineer in your office, does not say he hates Kafirs. In fact, he says that he loves America. However, if Ahmed is a devout Muslim, then he follows the Koran and it says (in 13 different verses):

Koran3:117 Believers! Do not become friends with anyone except your own people.

How clear can this be? A Muslim should be friends only with Muslims and not with Kafirs—walaa/baraa. If Ahmed is actually your friend, then he is not a Muslim in that moment. If he is a Muslim, then he may be friendly, but he is not your friend. That is the nature of baraa. His contempt is covered with deceit. Mohammed repeatedly told Muslims to use deceit with Kafirs.

Walaa/baraa is the perfect summation of Islam's dualistic ethical system. A Muslim does not kill, lie, or steal from another Muslim. Kafirs are not included in this list. A Kafir may be treated well or a Kafir may be abused, deceived or killed. In Islam, there is no Golden Rule.

Walaa/baraa destroys all empathy and sympathy for Kafirs. The walaa/baraa principle is duality at the personal level while dar al Islam/dar al harb (land of submission/land of war) is duality at the political level. Islam is incapable of being our friend and only loves itself. But how many Kafirs think that if we are good enough to Muslims, then Muslims will love us?

SUBMISSION

Dhimmis were forbidden to study the Koran, and as Kafirs, we have made ignorance of the doctrine our official policy. Consider our submission by ignorance:

- Jews and Christians do not know about the Arabian Annihilation (the elimination of all Jews and Christians from Arabia).
- People don't know that white women were the slaves of choice among Arab, Berber and Turkish Muslims for 1,400 years.

- Blacks in America do not recognize and teach the Islamic origins of their slavery¹.
- Christians don't realize that they lost half their territory and 60 million people to Islam in Turkey, Syria, and North Africa.
- Political Islam destroyed half of Hindu culture.
- Political Islam annihilated most of Central Asian Buddhist culture.
- Islam destroyed all of the native religious culture of Africa in Islamic areas.
- The theory and history of jihad are not taught in any military academy, foreign service school, or law enforcement school.
- No Christian or Jewish school of religion teaches about the political doctrine and history of Islam.
- No school teaches about the Islamic annihilation of the 270,000,000 victims of jihad over the last 1400 years.

What is significant about the Kafir response to Islam is that we are willfully ignorant.

1. The African slave traders were Muslims. Their ancestors had been plying the trade of war, capture, enslavement, and sale for a thousand years. Mohammed was a slave trader. Long after the white slave traders quit, the African Muslims continued their slave trade. It still exists today.

THE TEARS OF JIHAD

LESSON 13

The story of the destruction of Smyrna found in Level 1 is a routine story in the history of Islam. It is an example of what has been standard practice for 1400 years.

Smyrna was the experience of the 60,000,000 Christians in Syria, Egypt, Iraq, North Africa, Spain and everywhere jihad touched. But it was not just the Christians, it was the Hindus, the Buddhists and every Kafir. Smyrna is the way jihad works. The accounts of jihad in Bangladesh today read just like Smyrna. It is the nature of Islam.

Now you know why Islam does what it does. The “why” is the doctrine of political Islam. Muslims always try to do what Mohammed did and he succeeded best when he pressed the Kafirs the most. Jihad is Sunna.

But why don't we know how 270,000,000 Kafirs died under jihad? What is the exact history of these deaths?

There is a detailed history, but that history is not taught in any college course. Accepted history talks about the spread of “glorious” Islam. In standard history, Islam invades and the area magically becomes Islamic. No mention is made of death and dhimmitude. No Kafirs were killed in the manufacture of academic Islam.

What is common to Christianity, Judaism, Buddhism, Hinduism and even atheists, that makes us deny Islamic history and doctrine? There is an answer. These cultures all have several things in common with regards to jihad.

- Massive losses of territory and culture
- Millions of deaths over 1400 years.
- The cancer of dhimmitude which grinds down the culture after invasion by war or immigration.
- Islam never regrets jihad, annihilation and terror against these cultures.
- An ethical system based upon the Golden Rule.

Islam has no shame or guilt about its history of terror. This means that Islam is incapable of being corrected. Look at human history. It does not move in a straight line. Humans may have a moral code of high standards, but do we follow it at all times? No, both as individuals and society we

make grave errors. When the situation gets bad enough, we can be called back to right behavior by an appeal to our ethics (and force, if needed). Our sense of right and wrong is used to judge us. The Golden Rule is used to bring us back to the right path.

Shame and guilt can be used for correction. Empathy with the victims can be used to make us see our wrongs.

But Islam has not done anything wrong when jihad is used to terrorize Kafirs. Islam has no empathy, shame or guilt. Muslims never write histories of regret similar to ours which show regret for the Trail of Tears or slavery or racism. There is no such literature in Islam.

THE FIRST WAVE

After Mohammed died in 632, Abu Bakr became caliph. Many of the Muslims wanted to leave Islam, but the Apostasy Wars persuaded them that converting to Islam was a better choice than dying.

In AD 633, Islam began to invade Babylonia (Iraq) and Syria. This lasted about ten years and consisted mostly of small raids in villages. This invasion was helped by the fact that many Arabs already lived in these areas and were easily converted to Islam due to both kinship and the license it provided to plunder and to rape women.

Both the Byzantine and Persian empires were failing and could not deal with the constant raids.

The whole region of Gaza was sacked and devastated in 634. Four thousand Jews and Christians were killed. In 636 we find the first Christian bishops facing destruction by what they called Saracens (Arab Muslims). From the very beginning, Kafirs had no understanding of Islam.

In general, those in towns survived better than those in the villages and countryside.

In Babylonia, monasteries were destroyed, monks were killed and Christians were killed or raped, enslaved and forcibly converted. The operations were carried out by both Muslim Arabs and Kafir Arabs. By 642 Babylonia was in the power of Islam.

In 639, Islam invaded Christian Egypt. Luckily for Islam, the Christians already had a war going amongst themselves. Whole towns were annihilated. The Christians were terrified and fled.

The civil war led some Christians to join the Muslims in order to hurt the “enemy” Christians.

Damascus fell. Khalid, the Sword of Allah, murdered all Christians who could be found in Aleppo and Antioch. Those who survived were taken as slaves.

Palestine was crushed and then jihad entered into Armenia. Armenia was suffering a civil war, like Egypt, where one set of Christians were fighting against another set of Christians. In 642 Islam destroyed the town of Dvin and carried off 35,000 Christian slaves. The next year they returned and destroyed more of Armenia.¹

In North Africa, Muslims took slaves and wealth, while destroying the countryside. Tripoli was destroyed in 643, Carthage was razed to the ground and most of the Christians were killed. (Remember, St. Augustine was from Algeria.)

Back in Asia Minor, Anatolia, jihad destroyed churches in Nicaea, Antioch and other cities. The first attempt to destroy Christian Constantinople started in 717.

In 712, Islam invaded Spain from what had become Islamic North Africa. The first shipment of Kafir sex slaves to Africa consisted of 3000 women for sex slaves¹. Massive immigration of Muslims took the land for their fiefdoms. Kafirs were taken as slaves to work the land.

Jihad invaded across the borders of southern France in 722. Towns were destroyed. The Spanish city of Castile was invaded and put to fire and sword. The remainder of the Kafirs were sold into slavery.

The islands of the Mediterranean and the shipping felt the power of jihad on the seas. The Kafirs of Rhodes and Crete were killed, robbed and enslaved. Naval jihad even went as far north into Europe as Scandinavia. Islamic jihad ravaged all the islands of the Mediterranean.

Islamic piracy was the cause of the first military action by the USA under Jefferson in 1801. That expedition led to the line in the Marine hymn: "From the halls of Montezuma to the shores of Tripoli." So America's first struggle against jihad started in 1801.

THE SECOND WAVE

The Turks invaded the new Islamic empire from Asia. They slaughtered many of the Muslims and took Baghdad. [The Turks were not Muslims at the time of the invasion.] The Turks were a fierce nomadic tribe, even more fierce than the Arabs. The new conquerors became Islamicized and started the destruction of Anatolia.

By 1021 Armenia had been devastated and the first of the Byzantine Kafir defeats had occurred. Anatolian Greeks became ongoing prey for the Turks.

1. *Jihad*, Paul Fregosi, Prometheus Books, 1999, pg 99.

In the early 1300's the Muslim Turks were in a constant state of war with Christians in Anatolia. Christians were still busy fighting among themselves. The Catholic Christians hated the Orthodox Greek Christians and so the Greeks were fighting on two fronts. It was a repeat of the Jews' experience in Medina, because they could not stand together against Islam, so the Muslims took them down one at a time. The division among Christians has always been Islam's great advantage.

By the early 1400's, Islam had started its invasion of Europe. Then, in 1453, Constantinople was attacked. The murder, theft, and destruction of religious art and the rape of women lasted for days.

The invasion of Europe continued up to the gates of Vienna. Then, on September 11, 1683, the Europeans finally united to drive the Turks back to what had become Turkey.

The jihad into the East is omitted here. The short story was that the Buddhists, Zoroastrians, and Hindus were victims of the same process and with the same result. The Zoroastrians of Persia were annihilated totally.

ISLAMIZATION

It was not the military invasion that destroyed Kafirs. History is filled with invasions that destroyed cities and killed people, but life returned to some normalcy after a generation or two. Islam annihilates the native culture so that it remains Islamic for the rest of time. The military jihad prepared the way for the legal/political jihad.

When Islam first entered the Middle East it was moving fast and had little interest in governing, other than to appoint a military governor. Local customs, procedures and laws remained the same. The middle level officials remained the same. Some locals were actually happy at the conquest. For an example, the Syrian Christians were ruled by the Byzantine Greek Christians and had a different approach to Christianity. The real friction was over theology, not taxes and governance. The Syrians were happy when Islam defeated the Greek Christians. The Syrians saw the conquest as punishment for the way Greeks worshipped. The Muslims did not increase taxes and that was all the Syrians cared about. This contentment would not last, but by then it would be too late to do anything about it. Syrian Christianity was annihilated in the end.

Under the Islamic political system, the tax money was sent to Medina through religious leaders. Political power moved to the local bishops and rabbis. They had to collect the taxes and so the political system became religious and the religious leaders were politicized. At this stage the culture was Christian, but the real power came from Arabia.

So there was collaboration between the minority Muslims and the majority Christians. Everyone still used their native languages. Political power was administrated by native administrators.

These were problems that would lead to Islam's weakening over time, so the Islamic weapon of immigration was used. Muslims began to migrate to the cities of political power.

They confiscated land and added a new tax. These were little jihads with the usual destruction, killing, theft and rape of women.

There was a new problem with the invading Muslims. They all came with their old tribal allegiances and fought among themselves as they had done back home. The locals frequently experienced collateral damage.

Muslims began to take over the administration and Arabic became the language of government. For instance, a Copt could have his tongue removed if he spoke Coptic to a Muslim administrator. Arabic became the language of power and native languages began to disappear.

Christians and Jews became dhimmis, so they could not be enslaved or massacred. The Treaty of Umar [pg. 61] became the basis of political life. Churches could not be built or repaired without permission. Traveling Muslims could stay at a Kafir's house for free. Dhimmis could not help anyone who opposed Islam and could not read the Koran. They could not discuss religion with a Muslim nor try to convert anyone. They had to wear special clothing and could not carry weapons. Bibles had to be kept out of sight. If any dhimmi hit a Muslim, all dhimmis could be punished.

How a dhimmi was treated depended upon the nature of his Muslim acquaintances. A dhimmi had practically no civil rights. The only function of the dhimmi was to produce wealth for Islam.

The dhimmis were hurt by the constant competition of the flood of slaves from jihad. The dhimmi was always at a disadvantage. A dhimmi had every reason to end the suffering and become a Muslim. Since Islam controlled all of the public space, the dhimmi adopted the Islamic attitudes about women, justice and a thousand other cultural things. It was an easy step to submit to Islam and live an easier life.

Of course, there were some Christians who submitted to Islam as soon as possible, to even the score with enemies who remained Christian. All of this was played out against a terrible Christian schism over different doctrines. There were wars and intrigues between Christians. Some welcomed Islam as solution to Christian strife.

Put another way, it was politically impossible for Christians to unite against jihad, so all sides were annihilated over time, with each feeling righteous.

In addition to the grinding quality of life as a dhimmi, there were surges of violence where an entire town would be massacred. This violated the dhimmi status, but any excuse could justify it. A common reason for violence was that a Kafir insulted Mohammed.

This was the end of Christianity in the dhimmi areas. It may have taken centuries, but over time Christianity just wore away and left no trace.

In the late 19th century, rising European power forced Islamic countries to drop the formal legal dhimmi status, but it remains in force in a thousand small insults and injuries. The pressure of threats remains today against Christians in Muslim countries.

THE RESULT

The worst part of the enormous suffering and degradation of jihad and dhimmitude is that we have blocked it out of our minds and hearts. We must learn and remember our ancestors' suffering or we and our children will repeat it.

Islam annihilates all other cultures. It has done so for 1400 years. Kafirs must come to terms with their history with Islam.

It was not the strength of Islam that caused the Kafir culture to vanish. Islam's greatest strength is its ability to divide and confuse the Kafirs. War usually consists of two elements: killing and propaganda. Islam has no equal in its war of propaganda.

IN ACKNOWLEDGMENT

This micro-history of the early Christianity's destruction is adapted from *The Decline of Eastern Christianity under Islam* by Bat Ye'or.

The story of the destruction of Buddhist, Hindu and other Kafir cultures was the same as for Christianity—annihilation. Buddhism was destroyed along the Silk Road and in what is now Afghanistan. Modern India is about half of the original Hindustan. Jihad has destroyed more human culture than any other historical force.

ARGUMENT

LESSON 14

INTRODUCTION

One of the goals of this lesson series is to teach how to prevail in discussions and arguments about Islam. The doctrine of political Islam provides the strongest argument against Islam. The second strongest argument is the history of jihad.

In debating about Islam do not engage the others' arguments on their points. Instead create a new basis by bringing in facts about Islam's political nature, Kafirs, duality and submission.

Instead of resisting your opponents, use the principle of duality to show both sides of the contradiction. Point out that Islam always has two ways to treat the Kafirs and what you want to do is provide the rest of the doctrine that is left out of the argument—the Kafir viewpoint.

FOUNDATIONAL

Your continual strategy is to stay with Koran and Mohammed. When the other person bring up Christianity, stay with political Islam If they want to talk about Christianity, say you will compare Jesus with Mohammed, but stay with Mohammed. If they want to talk about the Crusades, say they were in response to the jihad that conquered Christian lands. And jihad comes from the Islamic political doctrine. If you will stay with the foundational doctrine, you will always prevail and persuade.

Nearly every argument you hear is from the media and the media never talks about political Islam's doctrine. So when you speak about doctrine, you are presenting new material. Your debate opponents have opinions; you have facts. Ask them where they got their arguments. You will be glad to tell them where you get your facts.

When they tell you about what their Muslim friend says, tell them that you have a Muslim friend called Mohammed. Your Muslim friend outranks their Muslim friend. If they get their information from some Muslim expert, the strategy does not change—go to the Sunna of

Mohammed. He is the supreme expert; their expert is second rank, no matter who he is.

It is also a good time to ask if they have any Muslim apostate friends. This brings up the chance to introduce what apostasy means in the Sharia.

When they say that what Muslims do is in response to our failures, colonialism, foreign policy, whatever, show them how everything Muslims do is based upon political doctrine.

All of these case studies are based upon the doctrine of Islam.

CAN YOU READ ARABIC?

Everyone from Muslims to atheists ask if you can read Arabic. The implication is that Arabic is a unique language that can't be translated and therefore, how could you know what you are talking about? First, the Koran claims to be a universal message for all humanity for all times. If the message is universal, then it must be able to be understood by all. If everybody cannot understand the message, then by definition it is not universal. So, which is it?

Another thing to consider is that over half of the Koran is about Kafirs and politics. Do you really think that a political message about a Kafir cannot be understood by the Kafir? If so, what is that message that cannot be understood?

Also, it must be made clear which Arabic is being spoken about. The Arabic of the Koran is classical Arabic which is about as similar to modern Arabic as the English of Chaucer is similar to modern English. Said in another way, not even a modern Arab can read classical Arabic. It is estimated that fewer than a thousand scholars who read classical Arabic can compose a paragraph in classical Arabic script on a random topic.

And what about the billion-plus Muslims who don't understand modern Arabic? If it is necessary to understand classical Arabic to understand what the Koran is about, then how can all those non-Arabic-speaking Muslims understand the Koran? And if they cannot understand the Koran, how can they be Muslims?

Ask the person who presents the argument if they have any opinions about the doctrine of Christianity. Then ask them if they read Hebrew, Aramaic or Biblical Greek? If they do not read those languages how can they form an opinion about something they have to read in translation? Of course they can read it and form an opinion, the same way we can read and understand the Koran.

A secondary question is why would anyone want to believe that the Koran couldn't be understood? What is the purpose of believing that out

of all the books in the world, it is the one that cannot be translated and understood?

The Koran is only 14% of the total doctrine¹. Would the questioner believe that the other 86% of the doctrine cannot be understood as well?

WELL, THE CHRISTIANS / JEWS DID...

There are two different ways to deal with comments about Christianity and Judaism.

Method A

Reject all conversation that is not about Islam. Reject all comparative religious talk. Insist on talking solely about Islam. If they want to talk about Christianity/Judaism fine, but don't respond, except to say that you want to talk about Islam, not comparative religion. When it is your turn, return to Islam. Refuse to engage in comparisons. Islam must be taken on its own. There is no comparison. Insist on discussing Mohammed and the Koran.

Method B

Ask if they have a reason that they don't want to talk about Islam, since they want to change the subject. The average person knows next to nothing about this subject and sometimes this gambit is merely a way to steer the conversation into a familiar ground.

They are just trying to prove that Islam is not any worse than Christianity. At this point, welcome the chance to compare the two, but choose the ground of comparison. The best place to start is with the founders. Compare Mohammed to Christ. The other good comparison is in ethics. Compare Islam's dualistic ethics to Christian unitary, Golden Rule ethics.

Another version of this argument is that the person will compare some failed Christian to a "good" Muslim they know at work. It is fairly useless to do personal comparisons. How do you choose which Muslim out of 1.5 billion Muslims and which Christian does you choose out of a couple billion Christians?

A variation on the "Well, the Christians did ..." is "What about the Crusades"? This is the time to say you welcome a comparison of the Crusades to jihad. Start with the question of why the Crusades were needed. Islamic jihad invaded the Christian Middle East and subjugated them. The Crusades were a response to a cry for help by the tortured and oppressed

1 http://cspipublishing.com/statistical/TriologyStats/The_Relative_Sizes_of_the_Triology_Texts.html

Christians in their native land. Did the Christians do some wrong things? Yes, but notice that the Crusades have been over nearly a thousand years. Jihad is active today. And while we are at it, why do academic libraries have many books on the Crusades, which lasted only 200 years, and so few on jihad, which has been going on 1400 years? The West has analyzed the Crusades, *ad nauseam*, and has barely looked at jihad.

I KNOW THIS MUSLIM AND HE SAYS...

Why is the Muslim an expert on Islam? Remember, the average Muslim knows very little about the doctrine of Islam. Why? Because, historically the imams have acted as the high priests of Islam and they have never made the doctrine simple to understand. That is one way they keep their prestige and power.

It does not make any difference who the Muslim is. Once you know something about the doctrine of the Trilogy, you can say that you know a Muslim, and his name is Mohammed. What you say comes from the Sunna of Mohammed. In short, your Muslim, Mohammed, can trump your friend's Muslim on any issue of doctrine. If the Muslim your friend knows says something about Islam that agrees with Mohammed, then it is right. If what he says contradicts Mohammed, then he is wrong. Mohammed is the only Muslim who counts.

I KNOW THIS MUSLIM AND HE IS A NICE MAN

So a man is nice and he is a Muslim. What does that prove about Islam? He may follow the Golden Rule and not Islamic doctrine. That is, he may be a poor practitioner of Islam and a good person.

The first question to ask about "nice" Muslims is do they believe in the Koran and the Sunna of Mohammed? They will say yes. Now is the time to explain about the Islam of Mecca and the Islam of Medina. It is also time to explain about dualism and how Islam always has two faces.

Stay with the doctrine and the history of Islam, never get personal and talk about an individual Muslim. Actually, there is one way to talk about any Muslim, just show how what they do and say follows or does not follow the doctrine.

MUSLIMS REJECTING SHARIA

You will discover that some Muslims say that they reject Sharia. What they mean is that they reject some parts of the Sharia. Since Sharia covers the details of the Five Pillars, including prayer, to reject all of the Sharia is to become an apostate.

The first question to ask any Muslim who rejects part of Sharia, is exactly what part they reject. Since the rules of Sharia are based upon the Sunna of Mohammed and the Koran, that means rejecting the Koran and the Sunna. But a Muslim must accept all of the Koran as the exact perfect manifestation of Allah. Therefore, the Sharia that is based on Koran must be accepted as valid. In the same way, Mohammed is the perfect Muslim and is to be imitated in all matters. To reject Sharia based upon Sunna is to be an apostate.

Here is a summary of the proper Islamic attitude about Sharia:

The word Sharia means “road,” and the implied imagery of the term is that our life is like a road in a desert, with God the oasis we seek. Thus the primary focus of Sharia law is on humankind’s journey toward intimacy with our Creator, and the Sharia’s purpose is to establish the links or guideposts between God and humanity. The Sharia is the body of divine guidance, its structure, format, and construct. It is important to Muslims because it is the guide by which the Muslim determines what is good or ethical. To Muslim ears, “Sharia law” means all that is constitutional, ethical, right, and compassionate—the conditions necessary for what Americans call the pursuit of happiness. This is why many Muslims seek to base their national legal systems on Sharia law, for that is the highest authority they can claim on their behalf in correcting wrongs².

THAT IS NOT THE REAL ISLAM

When you bring up an atrocity by Islam—the 9/11 attacks, Beslen, Russia, Mumbai India—a common apologist response is that this is not the real Islam. Ask them how they know what is and is not “real” Islam. Real Islam comes from Mohammed and he frequently launched sneak attacks against Kafirs. For example, he attacked the Jews of Khaybar in a surprise raid in the morning (his favorite sneak attack time of day). After he had killed enough Jews so that the rest submitted, he then tortured some to find more buried treasure and his men raped many of the women. That is how Mohammed did atrocities, so murderous sneak attacks against civilian Kafirs is Sunna. If there is anyway that the event is similar to the Sunna, then it is the real Islam.

If you are quoting the Sharia, then it is the real Islam, by definition, as are the Koran and the Sunna. All other Islam, such as is found in the media, are incorrect.

2 *What is Right with Islam*, Imam Feisal Rauf, Harper San Francisco, 2004, page 150.

THEY DON'T REALLY BELIEVE THAT

You reveal some horrific part of the doctrine and the other person says that Muslims don't really believe that. What do Muslims call themselves? The Believers. What do they believe? The Koran and the Sunna. They say that is what they believe. Now ask two questions: have you read and understood the Koran or the Sunna? If not, how do you know anything about what Muslims believe?

I KNOW THIS MUSLIM AND HE IS NOT VIOLENT

This is a restating of, "I know this Muslim and he is good man." He may be a non-practicing Muslim and a good man who follows the Golden Rule.

A non-violent Muslim believes in the Koran and the Sunna of Mohammed. The Koran suggests both violence and tolerance against the Kafirs. Today in America, the power of Islam is just getting started, so Islam is still weak. When Mohammed was weak in Mecca, he did not kill anybody. Islam is still in the first phase of jihad here.

We know from the Sira, that many Muslims just don't have the stomach for the violence. The Sira shows that Muslims can support jihad many ways, besides personal violence. The "peaceful" Muslim you know is commanded to give money to Islamic charities and the charities give the money to the actual fighters.

WHAT ABOUT THE VIOLENCE IN THE OLD TESTAMENT?

Apologists love to bring up the violence in the Old Testament to show that Islam is no better or worse than Christianity and Judaism. This is another version of "I don't know anything about Islam so I will talk about what I do know—Christianity and Judaism.

There is only one way to prove or disprove the comparison; measure the differences in violence.

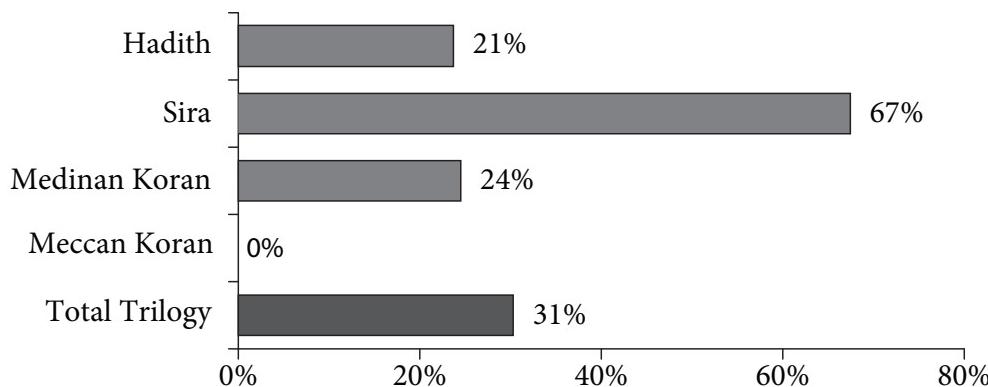
The first item is the definition of violence. The only violence that matters to someone outside of either Islam or Judaism is what they do to the "other", or political violence. Cain killing Able is not political violence. Political violence is not killing a lamb for a meal or making an animal sacrifice. Note, however, both are violence for a vegan or a PETA member, but it is not violence against them.

We now need to compare the doctrines both quantitatively and qualitatively. The political violence of the Koran is called "fighting in Allah's cause", or jihad.

We must do more than measure the jihad in the Koran. Islam has three sacred texts: Koran, Sira and Hadith, the Islamic Trilogy. The Sira is Mohammed's biography. The Hadith are his traditions—what he did and said. Sira and Hadith form the Sunna, which form the Sharia, the perfect law of all Islamic behavior.

It turns out that jihad occurs in large proportion in all three texts. Here is a chart about the results:

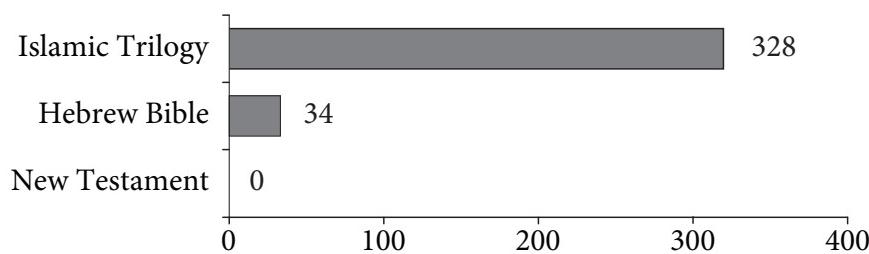
FIGURE 14.1: AMOUNT OF TEXT DEVOTED TO JIHAD



Basically, when Mohammed was a preacher of religion, Islam grew at the rate of 10 new Muslims per year. But when he turned to jihad, Islam grew at an average rate of 10,000 per year. All of the details of how to wage jihad are recorded in great detail. The Koran gives the great vision of jihad—world conquest by the political process. The Sira is a strategic manual and the Hadith is a tactical manual of jihad.

Now let's go to the Hebrew Bible. When all of the political violence is counted, we find that 5.6% of the text is devoted to political violence as opposed to the 31% of the Trilogy.

FIGURE 14.2: WORDS DEVOTED TO POLITICAL VIOLENCE



When we count the magnitude of words devoted to political violence, we have 327,547 words in the Trilogy and 34,039 words in the Hebrew Bible. The Trilogy has 9.6 times as much wordage devoted to political violence as the Hebrew Bible.

Then there is the qualitative measurement. The political violence of the Koran is eternal and universal. The political violence of the Bible is for that particular historical time and place.

Here is a measurement of the difference. Jihad has killed about 270 million non-Muslims over the last 1400 years. Jewish political violence killed 300,000 (an order of magnitude surmise) since the days of the first Israel. As a comparison, jihad has killed thousands times more people than Jewish political violence.

These figures are not about moderate Muslims or extremist Muslims. These figures are about the doctrine that Muslims say is perfect. All Muslims, without exception, believe in the perfect Koran and the perfect Sunna. Now, how much of it they are aware of is another question. But the doctrine is there for all of us to see and study.

The violence in the Trilogy is for all Muslims, in all places and for all time. Jihad is to stop only when every Kafir submits. Look at Mohammed, the perfect example. He was involved with violence until the day he died. And on his deathbed he directed violence against the Kafirs when he said in his last breath: “Let there be neither Christian or Jew left in Arabia.”

IF ISLAM IS SO VIOLENT, HOW CAN IT BE SO SUCCESSFUL?

The Sira records that when Islam committed violence, it attracted new followers. As Osama bin Laden says: “People like a winning horse.” After 9/11 in the US, new followers joined Islam. Communism was a political system that preached, promised and delivered violence and it attracted many people. Many people love violence. Have you never paid any attention to Hollywood? Violence is piled upon violence and people line up to pay money to see it.

The success of most of Islam’s growth can be attributed to high birth rates and immigration, not conversion.

THERE ARE DIFFERENT KINDS OF ISLAM

The differences in the various sects of Islam are due to religion, not politics. Take the Sunni/Shia split, its largest division. Both Sunnis and Shias completely agree on how to treat Kafirs and jihad. Most Muslims subscribe to one of the schools of the Sharia and the Sharia’s position regarding Kafirs and jihad is similar for all the sects.

The only big difference is when to use violent jihad or peaceful jihad against the Kafirs.

HADITH—SOME OF THOSE AREN'T REAL

If you quote a hadith to a Muslim and they don't like it, they will say, "Well, some of those hadiths are not acceptable (or not true or some other disclaimer)." Actually, when Muslims say this, they are practicing *taqiyya*, sacred deception and duality. If it is a hadith, then a Muslim cannot be denied the obligation to follow it. It is Sunna.

The hadiths cited in this book come from the very best collections—Al-Bukhari and Abu Muslim. These hadiths are the *creme de la creme* of hadiths and are called *sahih* (genuine) by top Islamic scholars. When Bukhari made his collection, he threw out 99% of those he found. Those 99% are the unsure ones, the other 1% that are used here are authoritative.

So the hadiths quoted here are genuine and real.

THE STORY OF THE ARABS, ABRAHAM AND ISHMAEL

The story of Abraham and Ishmael is told by Christians and Jews to authenticate Arabic culture and give it a tie-in to Kafir culture. It is usually a weak form of dhimmitude akin to the Abrahamic religions myth.

The core of the myth is told in the Koran about how Adam built the Kabah at Mecca. It was the first house of worship. Then Abraham brought Ishmael to Mecca, prepared to perform the sacrifice demanded by God. Ishmael was left in Mecca with his mother, Hagar.

Mohammed uses this myth to tie in the Arabs to the Jews. It was part of his early attempt to prove his prophet-hood by his being an inheritor of the Jewish tradition.

But the story of Arabs being the children of Ishmael and Abraham does not match with actual history. We find in the Sira a very detailed history of Mecca at the time of Mohammed right down to the names of individuals, their children and wives. Arabs were very keen on family relationships. A person's very name gave you his father's or son's name and a chain of relationships. One of the things that infuriated the Meccans about Mohammed was that he said their ancestors were in Hell because they were not Muslims.

There must be a thousand names in the Sira and not a single person in Mohammed's Arabia is named Abraham, Ishmael, or Hagar. Not one. Why? They had no knowledge about any relationship between the Arabs and Abraham. The Arabs were deeply into genealogy and they knew of the Jews and Abraham, but they made no claim of kinship with their names. It was Mohammed who created the myth that all Arabs had blood ties to the Jews through Ishmael. Only after Mohammed did Jewish names become common amongst Arabs.

COULD I BE WRONG?

Once you know something about the doctrine of Islam, you can wonder if you really know that much when you hear some Muslim (or apologist professor) say that the Koran teaches:

- The Koran forbids compulsion in religion [2:256]
- The Koran teaches the oneness of god and acceptance of all the prophets [2:285]
- Brotherhood [49:13]
- Acceptance of diversity [5:48]
- Peaceful relations with the Jews and Christians [3:64; 29:46; 5:5]
- Universal justice and fair dealings with all people [4:135; 5:8]

When you hear this good teaching from some Muslim or apologist you may doubt your knowledge. Maybe you have misjudged the doctrine and there is some way that Islam can be a force for the good of humanity.

Before we examine how good a force the Koran is, let us examine how Islam is designed to deceive.

[Bukhari 4,52,267] Mohammed said: war is deceit.

Koran 4:142 The hypocrites wish to deceive Allah, but He will deceive them.

Koran 8:30 Remember the unbelievers who plotted against you and sought to have you taken prisoner or to have you killed or banished. They made plans, as did Allah, but Allah is the best plotter of all.

When it comes to deception, Mohammed was a deceiver and advised Muslims to deceive Kafirs. Allah plots against Kafirs and deceives them. All Muslims who follow the doctrine are deceivers of Kafirs. That is their sacred task. So when you hear about all of those good verses in the Koran, know that you are being deceived. All of the “good” verses in the Koran are denied later in the Koran. This is an example of the Mecca/Medina duality.

If Islam is so tolerant, why was there no one left to disagree with Mohammed by the time he died? When he re-entered Mecca as its conqueror, he issued death warrants for all those who had disagreed with him. Is this tolerance?

A supreme example of deception, taqiyya, is Imam Feisal Rauf’s book *What’s Right with Islam* in which he claims that the Constitution is based on Sharia principles and that Islam is based on the Golden Rule.

WHAT IS YOUR BASIS?

Instead of arguing against a point, ask the question: “Why do you say that? Where did you learn that?” In dealing with Islam, this is especially important as most people who speak will about Islam with you get their information from a magazine, web or TV. Islam is a text based doctrine that is all about Mohammed. Tell them that you want to hear what he did and said.

FILL IN THE BLANKS

It is a very useful technique to not oppose what your opponent/student says. Instead, give them the rest of the information. Fill in the other side of the duality. The beauty of this approach is that the other person is not being attacked at all, so they don’t tend to push back and argue.

Islamic doctrine has two faces. When someone brings in some part about Islam that seems good, just give them the other rest of the story. If they talk about Meccan Islam, give them the other half, the Medinan Islam.

TRANSITION

This is not scientific reasoning, but it is a debate strategy. When you are first beginning to debate in person, you may find yourself in unfamiliar areas and feel you lack knowledge about something. If you are debating online or writing a letter to the editor, then you can research the facts, but in person you may, for tactical purposes, decide to change the subject by making a transition. Muslims do this all the time by changing the subject with an accusation against the Crusades, Christians or colonialism.

You can win an argument by rhetorical tactics. This is not scientific reasoning, but emotional reasoning. It works so well that you should always be aware of when it is used by others.

The technique is very simple—transition to Mohammed. It is always possible to move the discussion to Mohammed. For instance, if there is some talk about what is in the Koran, point out that the Koran repeatedly says that all Muslims must follow the perfect example of Mohammed. Once you get to Mohammed, you can move to abuse of women, hatred of Jews, violence against intellectuals and artists, slavery...

INSULTS

Don’t ever attack the other person in any way. Don’t raise your voice or insult. It never persuades and only makes the other person more angry

and stubborn. All debate should be done from the angle of teaching and insults don't create a teaching moment. More than that, it shows you to be out of control and unprofessional.

If you are insulted, your response depends upon whether an apologist or a Muslim insults you. If a Muslim insults, thank them for being such a good Muslim and following the Koran and the Sunna. The Koran uses many insults and curses against Kafirs. Mohammed frequently cursed and insulted Kafirs. Insults are part of authoritarian reasoning and Islam. Thank them for showing how Islamic logic and reasoning work. Their next Islamic move should be to use some form of threat. Ask them if they want to display their threat by revealing it.

If they are not a Muslim, stay with the authoritarian thinking theme. Bring out that insults, name-calling and put-downs are part of authoritarian thought. Attack the fact that authoritarian thought is part of Official Islam, the Big Lie.

SECULAR MUSLIMS DON'T BELIEVE THE RELIGIOUS "STUFF"

First, why talk about individual Muslims? What does any individual prove about any group? If you know of a Christian who cheats, does that prove anything about Christianity? No. Don't discuss Muslims, except to point out that they come in three flavors—Meccan, Medinan, and Golden Rule. A Golden Rule Muslim is actually a Kafir, since he follows Kafir ethics, not Islamic dualistic ethics.

If they are a secular Muslim, then what part of the Koran and the Sunna do they reject and why? Good luck on getting them to deny any part of it.

WHY SHOULDN'T MUSLIM WOMEN WEAR THE HIJAB?

The hijab is a symbol of Sharia compliance. The Sharia is based upon duality and submission. Hence, the hijab is a symbol of hatred. The hijab is to the Kafir what KKK robes are to a black man—a symbol of the violent suppression of human rights. The hijab is a sign of support of Sharia law which includes the hatred of the Kafir and violence against them.

WHY IS PRAYER AT WORK NOT FINE?

Why should Kafirs submit to any Islamic demands? Freedom of religion does not mean the right to dictate what others do. Demanding to have special time for prayer is a political demand. If the Kafir does not allow it, then the Muslim does not have to pray. That is Islamic Sharia law. While prayer is religious, the demand on the Kafir is a political demand.

ISLAMIC VIOLENCE IS CAUSED BY POVERTY AND OPPRESSION

This statement is the same as saying: “I do not have the slightest knowledge about the Sunna of Mohammed and am completely ignorant about the Koran of Medina.”

During the last nine years of his life, Mohammed averaged a violent event every six weeks. He is the perfect Muslim who is the perfect model of behavior. Muslims are violent because Mohammed was violent. Violence is pure Sunna and does not need anything from the Kafirs.

MODERATES CAN REFORM ISLAM FROM THE INSIDE.

Islam is the religious, political and cultural doctrine found in the Koran, Sira and Hadith. How does anyone reform any of the doctrine? Islam cannot change or be reformed according to its own doctrine. A Muslim can be reformed, but not Islam.

The Sira is comprised of 67% violence³. Only 21% of the Hadith is about jihad. The Koran devotes 64% of its text to Kafirs⁴ and every reference is bigoted, hateful and evil. How do you take this and reform it? No one can reform Islam.

The only reform a Muslim can offer is to not choose what is on the menu. This is what the so-called moderate Muslims do. The violence and hatred are in the doctrine, but they do not choose to accept it. But, they still defend Islam and deceive Kafirs about the true nature of Islam that they are avoiding. In other words, “moderate” Muslims are deniers and deceivers.

All moderates must be asked if they believe in the Koran and the Sunna of Mohammed. If they do then all the arguments in this section apply.

SHARIA LAW IS JUST LIKE JEWISH LAW.

Sharia law is based upon duality and submission. Sharia law expresses hatred for the Kafir and subjugates all women. Sharia law is designed for world conquest, subjugation, oppression and annihilation of all Kafir culture. Jewish law is about how to be a Jew and has no designs on non-Jews. Indeed, Jewish law states that the law of the land trumps Jewish law. Jewish law is not like Sharia law.

3 http://cspipublishing.com/statistical/TriologyStats/Percentage_of_Triology_Text_Devoted_to_Jihad.html

4 <http://cspipublishing.com/statistical/TriologyStats/AmtTxtDevotedKafir.html>

YOU ARE NOT A KAFIR; YOU ARE A PERSON OF THE BOOK

Muslims like to say this to Christians and Jews if they show knowledge about Kafirs. Kafirs believe that Mohammed was not a prophet. A person of the Book has to believe that Mohammed was the last of the prophets. A Christian has to believe that Jesus was not the Son of God, there is no Holy Trinity, that the Gospels are in error, and that Jesus was not crucified. Only if you hold these beliefs, then you are a real Christian, in the view of Islam. Otherwise, the Christian is just another Kafir.

A Jew has to believe that the Torah is in error and that only the Koran has the only true stories about Moses, David, Abraham and the other Jewish patriarchs. If, additionally, the Jew accepts that Mohammed is the final prophet of the God of the Jews, then such a Jew is a person of the Book and a real Jew (according to Islam). Otherwise, the Jew is simply a Kafir.

TREAT THEM AS A FRIEND

The process of educating others about political Islam can only start with someone who has agreed to discuss Islam. When we speak one-on-one, the only winning method is to talk as to a friend. Never adopt a combative mode. Do not oppose and become emotional. Be a teacher. The dhimmi is a good person who is trying to do the right thing. They do not want to be a bigot and are terrified of being called a racist. They are filled with the media version of Official Islam. They went to school, even college, and they were taught the Official Islam and so it must be right.

Do not oppose them. Give them the added facts about the doctrine and relate everything from the Kafir point of view. For instance, what does it mean to Kafirs when a Muslim woman wears a burka or hijab? Teach them from the Sunna (as was done above); always give the story of Mohammed.

BRIDGE BUILDING AND INTERFAITH DIALOG

One of the most painful things is to watch ministers and rabbis go to interfaith dialogues with Muslims. The dhimmi religious leaders want to build a “bridge”, but don’t know the first thing about how a bridge is built. In the real world, when you go to build a bridge, you do survey work and learn about what both ends of the bridge will be built on. But the dhimmi bridge builders pride themselves on not knowing the first thing about the Muslim end of the bridge—not the first thing.

The dhimmis build one end for the bridge on their theology and ethics and the other end of the bridge is “tolerance”, another word for saying that they will believe anything they are told by a Muslim and will believe nothing said by a Kafir. The bridges these religious dhimmi leaders build are

based on fantasy. They are not building bridges, but are building rainbows. See how beautiful the illusion is?

A general condemnation of Christians, Jews, Hindus and Buddhists is that all the Kafir religions have reduced their doctrine to compassion and tolerance. That emotional quality is necessary, but it is also necessary to have knowledge and truth to go with it. Otherwise you wind up with idiot compassion. And that is what Christians, Jews, Hindus and Buddhists offer at interfaith dialogues—idiot compassion. They become useful idiots for Islam.

They find two or three things that seem to align with their doctrine and hope this makes everything all right.

In debating with such dhimmis, praise their desire for peace, but point out their lack of knowledge. They are basically narcissists, who see the argument revolving around their own goodness, not truth. Point out how self-centered they are and how true compassion would include learning about Islam as well.

Show them how Islam has attempted to annihilate all Kafir religions for 1400 years. Show them that the peaceful periods of co-existence are merely temporary rests before annihilation. Make them dwell on suffering of Kafirs. Point how Muslims never accept any responsibility for this suffering and deny it.

I HAVE SEEN MODERATE ISLAMIC WEB SITES

Someone surfs the web and finds a version of a kinder and gentler Islam. Why isn't that true? Isn't that hope?

The web site promises a tolerant and loving Islam, not like that terrible extremist Islam. This is the ultimate dream of all Kafirs. The dream is that moderate Muslims will forge a reformation. This dream ignores the simple fact that both the Wahabbis and the Taliban are reform movements. They do not dilute the doctrine found in the Trilogy. They really walk Mohammed's talk.

So why is the Wahabbi the real Islam and the kinder/gentler Islam not possible? Islam means submission. Muslim means one who has submitted. Islam is the cause; Muslims are the effect. Islam makes Muslims; Muslims do not make Islam. What a Muslim says about Islam is immaterial. There is only one authority, Mohammed.

The kinder/gentler Islam is based upon the Islam preached in Mecca for 13 years. This Islam was followed by the violent jihad of Medina. Two different Mohammeds, two different Islams. So the answer to reform is to use the Meccan Koran and Meccan Islam.

There is a problem, however. Islam is a process; it is not static. Mecca is the beginning part of the process. You can't just throw it out. Then there is the matter of the Koran clearly stating that the later Islam of Medina is the stronger, better Islam. The Medinan Islam is the completion of Islam—you can't throw it out.

There is another dreadful problem. The Koran is perfect. The Sunna (Mohammed's sacred pattern of the perfect life) is sacred. How can you reject what is perfect? That would mean labeling Medina as bad and evil. Rejecting Medina would also mean rejecting the code that the Sharia is based upon.

We must end our ignorance and learn about the doctrine and history of Islam. It is no longer hard to do that. The entire corpus of Koran, Sira and Hadith can be held in one hand and has been made easy to read. It is immoral to be so ignorant. Turn to Mohammed, not some imam. Then you will get the whole truth and nothing but the truth.

RADICAL ISLAMIC GROUPS

What does “radical” mean? Killing, robbing, enslaving, assassination, torture, deceiving, jihad? As long as those behaviors occur with the Kafirs on the receiving end, they are all acts that were performed by Mohammed. If Mohammed performed these actions, then they are not radical. Mohammed defines normative behavior for all Muslims.

What happened in Mumbai, India, the World Trade Towers and Beslan, Russia was not radical. Each and every action at those sites was based upon the Sunna of Mohammed.

MODERATES ARE USING THE KORAN TO PROVE THE RADICALS TO BE WRONG

Anytime anyone references only the Koran when they are talking about Islam, you are dealing with a deceiver or an ignorant person. The Koran is only 16% of the Islamic canon. The Koran does not have enough in it to accomplish even one of Islam's vaunted Five Pillars. The Sira and the Hadith compromise the 84% of Islamic canon that shows a Muslim how to be a Muslim.

The Hadith devotes 21% of its text to jihad⁵. The Sira devotes 67% of its words to jihad. Which “moderate” can deny those facts?

5 http://cspipublishing.com/statistical/TriologyStats/Percentage_of_Triology_Text_Devoted_to_Jihad.html

The Koran devotes 64% of its words to Kafirs, not Muslims. Out of all this material in the Koran, some of it in Mecca seems to promise goodness to the Kafir, but the later Koran takes away this chance of goodness.

The “radicals,” the Medinan Muslims, are right. The Meccan Muslims are deceivers, perhaps of themselves, but certainly deceivers without any doctrinal basis.

Disregard what anyone says, except Mohammed. Actually, there is one, and only one, Muslim who will give you the straight truth and that is an apostate, one who has left Islam. But apostates say that no one believes them.

DON'T MALIGN ISLAM'S HOLY PROPHET

Since when is quoting from the Sira and Hadith maligning? Mohammed gave out the rules for rape in jihad. He owned sex slaves, told Muslims it was good to beat their wives, laughed when his enemy's heads were thrown at his feet. It's in the book. Such behavior goes on for page after page, year after year. Why is referring to facts maligning?

THERE ARE FUNDAMENTALISTS IN EVERY RELIGION

We must be clear. All that matters is politics. Religion is prayer and Paradise and Judgment Day. These things don't concern us.

This statement assumes that Islam is comparable to other political systems and religions. What is remarkable is that this statement is only made by those who know nothing about the doctrine of political Islam. They don't know Sunna from tuna—Mohammed is perfect. Every Muslim, without exception, is supposed to imitate Mohammed down to the slightest action. Is that fundamentalism? If so, then every Muslim is supposed to be a fundamentalist. It is the Sunna.

INTERFAITH DIALOGUE WILL LET US MEET MUSLIMS AND CHANGE THEM

So you change some Muslims, so what? Are you going to change Islam? No. Is a Muslim going to change Islam? No. Islam is found in the Koran, Sira and Hadith. That is not going to change.

You can reform a Muslim and make them an apostate, but you cannot reform Islam.

THE KORAN HAS LOTS OF PEACEFUL VERSES

What does that prove? There have been men who killed a wife in jealousy. The fact that the great majority of his life was good does nothing about his being guilty of murder for only a second.

Mein Kampf is only 7% Jew-hatred. That means that it is 93% good. Therefore, *Mein Kampf* is a good book. Do we have your logic down pat here?

NOT ALL MUSLIMS WILL DECEIVE YOU

No, and for many different reasons. But deceiving the Kafir about Islam is ethical. So why do you want to do business with someone who has a sacred directive to lie when it helps Islam?

Every Muslim has three natures—Meccan Islam, Medinan Islam and Kafir. If he is manifesting his Kafir nature and the Golden Rule, then he is honest. So honesty is proof of his Kafir nature, not his Islamic nature.

IT ALL DEPENDS ON HOW YOU INTERPRET IT

There is truth to the fact that there are many things in the Koran that depend upon interpretation. As an example, Muslims are to command good and forbid wrong. This comes from a verse in the Koran. Interpretation goes into exactly who does this and how they are to do it. But this is a religious matter.

However, the way that Kafirs are to be treated is not in this category. It is true that the Koran says two different things about how to treat Kafirs, there is both tolerance and jihad. But this is not a matter of interpretation. The tolerance is advised when Islam is weak, jihad comes when it is strong.

The interpretation argument is an attempt to deal with duality in the Koran. Usually, the interpretation argument is tied into saying that there are good and bad verses in the Bible. Today Jews don't use those violent verses to blow people up; they don't interpret it that way. So, if Muslims would just interpret the Koran in the right way, we could all get along.

But Muslims do interpret the Koran the right way according to Mohammed. The Koran is a dualistic document and that is what Muslims do. Some of them are playing good cop and a few play bad cop. Dualism reigns and the dhimmis pretend that the good cops will interpret the Koran the right way and change the minds of the bad cops. Not! The proper interpretation of Islam is that the bad cops outrank the good cops.

Another approach to interpretation is the Sharia. Sharia is the classical interpretation of Koran and Sunna by the finest Islamic scholars. As an

example the Sharia says that jihad is killing Kafirs, not internal struggle. That is the proper interpretation of the Koran.

HOW TO USE THIS MATERIAL

All of these arguments amount to the same thing—use the doctrine of political Islam to provide a complete picture of Islam.

When you read a chapter like this you can get verbal overload, since there are so many points. If you are debating online, then this chapter can be a reference. If you are persuading in person, then when it is over, reread this chapter. You will probably see new approaches that you can use the next time. Practice makes perfect.

FOR MORE INFORMATION

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GLOSSARY

When you learn new words you can think new thoughts. Islam is based on concepts that are totally foreign to us and to understand Islam, you need new words.

ablution, a ritual washing to become clean for religious acts.

abrogation, the Koran is filled with verses that contradict each other. The doctrine of abrogation is that the verse that is written later is better than the earlier verse.

Abu Bakr, Mohammed's closet Companion and his father-in-law, the first caliph.

Abu Talib, Mohammed's uncle, who adopted him, taught him how to be a caravan trader, and protected him in his role as a tribal elder. He died a Kafir and was condemned to Hell by Mohammed.

ahadith, the Arabic plural of hadith; hadiths is used in English.

Aisha, Mohammed's favorite wife of the harem. He married her at six and consummated the marriage at age nine. She was eighteen when he died. Many of the hadiths are from her.

Ali, Mohammed's cousin and son-in-law. He is considered the head of the Shia sect and was the fourth caliph (the first caliph, according the Shias).

Ansars, the Helpers. The Ansars were the first converts in Medina and gave money and shelter to the Muslims who left Mecca to come with Mohammed.

apostate, one who has left a religion, in particular, Islam. The Koran says that apostasy is the worst sin possible. It is far worse than mass murder. Mohammed and Abu Bakr killed apostates.

Black Stone, a dark stone, roughly seven inches in diameter. It is set into the corner of the Kabah. It was there before Mohammed.

caliph, a political and religious leader of Islam, roughly a pope-king.

circumambulate, to move in a circle around the Kabah while praying.

companion, one who knew Mohammed. When spelled Companion it refers to most important companions: Abu Bakr, Umar, Uthman and Ali.

Copt, Copts were the original Egyptians, their ancestors included the pharaohs.

dhimmi, a Kafir who is “protected” by Islam. A dhimmi has no civil rights, for instance, cannot testify in courts against a Muslim. Today, a dhimmi is a Kafir who defers to Islam, an apologist for Islam.

Five Pillars of Islam, praying five times a day; paying the zakat, the Islamic tax; fasting during Ramadan, going on pilgrimage to Mecca; and declaring that there is no god, but Allah and Mohammed is his prophet.

Gabriel, an archangel of Allah, who relayed the Koran to Mohammed.

ghira, absolute control of a woman’s sexuality in all of its forms is part of a man’s ghira (pride, honor, self-respect and sacred jealousy).

hadith, a Tradition, or small story, about what Mohammed said and did.

Hadith, a collection of hadiths.

haj, (hajj), the pilgrimage to Mecca.

Helpers, the first Muslim converts of Medina who helped the Muslims who came from Mecca, known as the Ansar in Arabic.

Holy Spirit, the archangel, Gabriel, in Islam.

Hudaybiya, an area near Mecca. It is famous because Mohammed was recognized as a political leader when he signed a treaty. It is important to Kafirs because Mohammed showed that Islam only enters into treaties when weak and will break them when it becomes strong.

imam, an Islamic religious leader of the Sunni sect.

migrants, those who left Mecca with Mohammed.

isnad, the chain of witnesses who relayed a hadith. The source person must have personally heard and saw what they reported. The hadith were recorded 200 years after Mohammed’s death, so there is a long chain of who said what to whom.

jihad, struggle, also fighting in the path of Allah. It is much more than killing or war. All effort for the supremacy of Islam is included. Writing a letter to the editor about Islam, making demands on employers or voting for a Muslim candidate are all jihad.

jinn, a conscious being on earth, made of fire. They can work for good or bad. The Koran says that some of them are Muslims.

jizya, a special tax on Kafirs in Islamic countries. In history texts it is called a poll tax and can be as high as 50% of the income.

Kabah, a stone building, cubic in shape, measuring about 30 feet on edge. The Black Stone is mounted in a corner. There is no Islam without the Kabah.

Kafir, a nonbeliever, a non-Muslim. The lowest form of life, cursed by Allah

mullah, an Islamic religious leader of the Shia sect.

poll tax, a tax per person, also known as jizya, that is paid by dhimmis. It can be as high as 50% of income.

prostrations, lowering yourself to the ground while praying, part of Islamic prayer.

Quraysh, Mohammed's tribe.

rightly guided caliphs, the first four caliphs—Abu Bakr, Umar, Uthman and Ali. They were very close to Mohammed.

Saed, one of Mohammed's close Companions. He gave the judgment that lead to the beheading of 800 male Jews.

Safiya, a Jewess who married Mohammed after he killed her husband, cousin and tortured her father to death.

Sharia, Islamic law based upon the Koran, Sira and Hadith. In it all Kafirs are second class citizens, at best. Islam has the goal of replacing our Constitution with Sharia law.

Shia, those who follow Ali, about 10% of Muslims, strong in Iran and southern Iraq. The differences between the Shia and the Sunni are mainly political. They willing to kill each other, but are united against the Kafirs.

spirit, the archangel Gabriel.

Sunni, those who follow the Sunna. They are about 90% of Muslims. The difference between Sunni and Shia is mainly political and is over who can be caliph.

Sunna, what Mohammed did and said is called the Sunna. It is the ideal pattern of Islamic life.

sura, a chapter of the Koran.

Sira, the life of Mohammed by Ishaq, *Sirat Rasul Allah*. It is one of Islam's three sacred texts, the Trilogy.

Sufism, a mystical form of Islam. It was adopted from Hinduism and Buddhism by conquered Kafirs who converted to Islam.

Torah, the first five books of the Old Testament.

Trilogy, the three sacred texts of Islam—the Koran, the Sira (Mohammed's biography) and the Hadith (what Mohammed did and said).

Umar, the second caliph. He created the Islamic empire.

umma, the Muslim political, religious and cultural community. A Muslim is a member of the umma, before his is a citizen.

Uthman, the third caliph, a close Companion of Mohammed. He was assassinated by Muslims.

zakat, a tax on Muslims, one of the Five Pillars. It is usually 2.5% of wealth.